

LOOKING
UNTO
JESUS

OUR
"GREAT
HIGH
PRIEST"



LOOKING UNTO JESUS

... OR ...

CHRIST IN TYPE AND ANTITYPE

BY URIAH SMITH

Author of Commentary on "Daniel and the Revelation," "Here
and Hereafter," "Modern Spiritualism," and
Other Works on Bible Subjects.



REVIEW AND HERALD PUBLISHING CO.
CHICAGO, ILL.; BATTLE CREEK, MICH.; ATLANTA, GA.



ENTERED, ACCORDING TO ACT OF CONGRESS, IN THE YEAR 1897,

By URIAH SMITH,

IN THE OFFICE OF THE LIBRARIAN OF CONGRESS, AT WASHINGTON, D. C.

Also entered at STATIONERS' HALL, London, England.



PREFACE.

No apology is needed for a new book upon a new subject, nor for a new book with a new treatment of an old subject. All this book claims to be is a new treatment of an old subject. To "look unto Jesus," is one of the most prominent injunctions of the word of God. In him is found the acme of all divine excellence. We are to look to him as the one sent forth by the Father, to be, in his own person, his representative among men. We look to him as our teacher and guide. We look to him as our example, "the author and finisher of our faith." But above all we look to him as our Saviour and Redeemer, the hope and source of everlasting life.

But in this field many false beacons have been erected, not to give warning of danger, but to lure to disaster; for the one end, which the enemy of all righteousness has sought, and still seeks, to gain, is to have our Lord Jesus Christ placed in a false light before the world. So we are asked by some to look unto Jesus as only a man; the most perfect man, to be sure, that ever lived, but still only human, not the divine Son of the Eternal Father, and one with the Father in essential perfection. We are told to look at him as a *created* being, not as the one who proceeded and came forth from God, in such a way that the mysterious expression, "the only begotten Son of God," can be applied to him. We are asked to regard him as one that had no personal existence previous to the time when he was born of the Virgin Mary, thus ignoring his glorious achievements in the beginning, and the glory he had with the Father before the world was. We are called upon to look at him as the one who will be simply

the author of the *happiness* of the future world, instead of being the sole author and source of even the *life itself* that will be manifested in that future world. Thus is our Lord misrepresented in his nature, his being, and his marvelous doings. The object of this work is so to present him that the view of those under whose eyes it may come, may no longer be subject to the aberrations of these false media, but see him as he is, indeed and in truth, "the fulness of the Godhead bodily."

If we can assist any reader to look unto Jesus from every Scriptural point of view, who would otherwise lose some precious ray of light, the object sought will be gained. Especially is it deemed important that the present position and work of our Lord be set forth in its true light. This is of paramount importance and thrilling interest. Here will be found considerations which, we trust, will not only be seen to be essential to a correct view of the great plan of salvation by Jesus Christ, but be regarded as of the greatest practical advantage to every believer. What will doubtless most surprise the reader, will be the fact that a subject so intimately connected with, and throwing such light on, the absorbing theme of human redemption, should have been suffered to fall so largely into oblivion in the religious world.

We commend the contents of this volume to the careful study of all, not only on account of the theoretical and practical importance, in any system of truth, of the view set forth, but because it has a broader bearing on an understanding of the Scriptures, and involves the consideration of a greater number of topics, than any other subject to which the attention of the world has been called by the unfoldings of prophecy in these latter days.

U. S.

Battle Creek, Mich., July, 1898.

TABLE OF CONTENTS.

CHAPTER.	PAGE.
I. INTRODUCTION	7
II. CHRIST AS CREATOR	10
III. CHRIST AS REDEEMER	18
IV. THE INCARNATION	25
V. PRINCIPLES OF CONTROVERSY BETWEEN SIN AND RIGHTEOUSNESS	31
VI. THE LESSON OF THE CROSS	38
VII. CHRIST THE THEME OF THE BIBLE	44
VIII. THE EVERLASTING COVENANT	47
IX. THE SACRIFICIAL SYSTEM	52
X. THE SANCTUARY	56-84
The Temple — The Temple Built After a Pattern — Destruction of the Temple — God Again Forsakes His Sanctuary — A Conditional Sanctuary — Last Appearance of the Sanctuary.	
XI. THE SANCTUARY SERVICE	86
XII. SYMBOLISM OF THE SANCTUARY SERVICE	99
XIII. SANCTUARY OF THE NEW COVENANT	108
XIV. MINISTRATION OF THE SANCTUARY IN HEAVEN	118
XV. SPECIAL OBJECTIONS CONSIDERED	126-136
(1) Within the Vail — (2) Between Cherubim.	
XVI. THE PRIESTHOOD OF CHRIST	137
XVII. CLEANSING OF THE HEAVENLY SANCTUARY	143
XVIII. THEN SHALL THE SANCTUARY BE CLEANSED	149
XIX. THE YEAR-DAY PRINCIPLE	163
XX. DANIEL 8 EXPLAINED BY DANIEL 9	168
XXI. "DETERMINED" MEANS "CUT OFF"	173
XXII. THE SEVENTY WEEKS	177
XXIII. INTERMEDIATE AND CLOSING DATES	188-202
The Mistake Explained.	
XXIV. THE DEFINITE DAY	214
XXV. A WORK OF JUDGMENT	220
XXVI. THE OPENING OF THE TEMPLE	226
XXVII. FINISHING THE "MYSTERY OF GOD"	232
XXVIII. THE ATONEMENT	236
XXIX. THE CLOSE OF PROBATION	244
XXX. THE SEVEN LAST PLAGUES	251
XXXI. THE SCAPEGOAT	257
XXXII. THE END OF SIN	268
XXXIII. THE SUBJECT CONCLUDED	273

FULL PAGE ILLUSTRATIONS.

	OPP. PAGE.
INTERIOR OF THE SANCTUARY	<i>Frontispiece.</i>
JOHN INTRODUCING CHRIST TO THE RABBIS	18
THE FALL AND REDEMPTION OF MAN	40
CAIN AND ABEL OFFERING SACRIFICES	53
THE TABERNACLE AND COURT	64
THE REBUILDING OF JERUSALEM	178
TYPES AND ANTITYPES NO. 1	215
TYPES AND ANTITYPES NO. 2	222
THE LAST PLAGUES	254

SMALL ILLUSTRATIONS.

	PAGE.
THE CREATION	15
THE SACRIFICIAL LAMB	24
JESUS RECONCILING ALL THINGS UNTO HIMSELF	35
THE RESURRECTION OF CHRIST	42
JESUS THE SUM OF EVERY ANTICIPATED JOY	46
WORSHIPING AT THE FAMILY ALTAR	54
EARTHLY HIGH PRIEST	106
FIRST APARTMENT OF HEAVENLY SANCTUARY	117
OUR GREAT HIGH PRIEST	125
THE CURTAIN	136
THE CRUCIFIXION ON CALVARY	142
PRIEST OFFICIATION IN THE MOST HOLY	146
VISIONS OF DANIEL 8	161
DANIEL PRAYING	172
EARTHLY SANCTUARY SHADOWED BY THE HEAVENLY	213
THE OPEN BOOKS	225
THE ARK SHOWN IN THE TEMPLE OF GOD	231
ANGELS BEARING THE LAST PLAGUES	256
TYPE AND ANTITYPE OF THE SCAPEGOAT	267

LOOKING UNTO JESUS.

CHAPTER I.

Introduction.

WHEN John the Baptist, pointing the people to Jesus, who was coming unto him, exclaimed, "Behold the Lamb of God, which taketh away the sin of the world," he opened at once the great theme of the wreck and rescue of mankind. The world's first and fatal malady is sin. All its sufferings and sorrows, its woes and disappointments and wrongs, its corruptions and evil passions, — pride, hatred, envy, and revenge, — its thorns, malaria, mildew, and desert wastes, its fairest and dearest hopes blighted and buried in the mold and darkness and terror of the tomb, — all these find their origin, nourishment, and support in this one root of bitterness, this upas tree of sin. The world is wrecked and ruined so long as the virus of this deadly evil courses in the veins of men.

The only remedy, then, is the removal of sin. The one indispensable condition to the return of peace and happiness and paradise, is that men shall be rescued from this leprous taint; that sin and the love of it — sin which thrusts its deceitful tendrils through all the mind and heart — shall be eradicated from the souls of men, and the curse and scars of its presence be wiped from all the face of nature.

But who is sufficient for this mighty task? What means are adequate for its accomplishment? Men cannot do it; angels cannot do it; there is only One of exaltation so high, of merit so great, of power so mighty, as to be able to reach down an arm of strength, and lift from humanity the awful burden; only one name under heaven, given among men, whereby they must be saved,—the name of Jesus; the exalted Being to whom John pointed,—the Lamb of God, the divine and only begotten Son of the Everlasting Father.

Thus does John place his hand upon the world's great trouble and sorrow—sin! He reveals that which can alone bring deliverance; namely, the taking away of sin; and he names the agent by whom alone it can be done—the Lamb of God.

Thus is our Lord placed at once in the very focus of that view which should attract the attention of mankind. To him as the one source of help, the one beacon of hope, all eyes should be turned; and the voice of him who appeared in the wilderness of Judea, to prepare the way of the Lord, as it rose loud and clear in the ears of the people, calling them to “behold” him, was only seconding the natural impulse of every truly awakened heart.

But so great is the deadening power of sin that the mere revelation of the facts of a provided salvation is not enough to arouse the soul. Blind eyes must be startled by a vivid light, and dull ears pierced by an earnest cry, to behold and seize the opportunity of life. So by that marvelous forerunner of Christ, the voice was raised, “Behold the Lamb of God, which taketh away the sin of the world.” Prophets had long foretold his advent; but now he had appeared, and men could behold him. Subsequent teachers in the field of divine truth, repeated and re-echoed the same call. “Looking unto Jesus,”

says Paul, "the author and finisher of our faith." Again he says: "We see Jesus, who was made a little lower than the angels for the suffering of death;" and in two other passages he expressly enjoins upon us to "consider" him. "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds;" and again, "Consider the apostle and high priest of our profession, Christ Jesus." Heb. 12:2, 3; 2:9; 3:1.

And our Lord himself invites us in still stronger terms to consider him, by revealing how much depends upon our connection with him. "Come unto me," he says, "and I will give you rest. Take my yoke upon you, . . . and ye shall find rest unto your souls." Matt. 11:28-30. He declares that he is the true vine, and we are the branches; and that, as the branch can bear no fruit, when severed from the vine, so we, without him, can do nothing. John 15:1-6. Through the same apostle, he appeals to us again: "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12. The last degree of punishment is denounced against the sinner who treads him under foot (Heb. 10:29); while to the overcomer it is affirmed that he shall sit with Christ upon his throne. Rev. 3:21.

These passages are a beginning of the wonderful revelations concerning him of whom John spoke. They begin to show us the reasons why we should "look" unto Jesus, and "consider" him who is the apostle and high priest of our profession. In view of the fact that a vital connection with him is made so essential to future life and happiness, what overmastering impulses should be awakened within us, to know more of his nature, position, and work, and upon what terms that living connection with him may be maintained on which our all depends.

CHAPTER II.

Christ as Creator.

GOD alone is without beginning. At the earliest epoch when a beginning could be,—a period so remote that to finite minds it is essentially eternity,—appeared the Word. “In the beginning was the Word, and the Word was with God, and the Word was God.” John 1:1. This uncreated Word was the Being, who, in the fulness of time, was made flesh, and dwelt among us. His beginning was not like that of any other being in the universe. It is set forth in the mysterious expressions, “his [God’s] only begotten Son” (John 3:16; 1 John 4:9), “the only begotten of the Father” (John 1:14), and, “I proceeded forth and came from God.” John 8:42. Thus it appears that by some divine impulse or process, not creation, known only to Omniscience, and possible only to Omnipotence, the Son of God appeared. And then the Holy Spirit (by an infirmity of translation called “the Holy Ghost”), the Spirit of God, the Spirit of Christ, the divine afflatus and medium of their power, representative of them both (Ps. 139:7), was in existence also.

This Son was in the likeness of the Father, and was equal with the Father. So Paul testified to the brethren at Philippi. Phil. 2:5-8: “Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the

form of a servant, and was made in the likeness of men: . . . and became obedient unto death, even the death of the cross." The word "robbery" here signifies something to be "grasped after," "held fast to," or "preferred" to some other thing, placed in comparison therewith. Man had sinned, and must perish unless some means for his redemption could be devised. No one but Christ, the only being save God, above law, and therefore able to meet the demands of the law in behalf of the sinner, could rescue him. But would he do it? This was the question, so momentous to the human race, that trembled in the balance. Christ was there, the associate Majesty of heaven, equal with the Father, and sharing equally in the glory; and he could have "held fast to," and have "preferred" to remain in, that condition. But in that case, man must perish. Shall he retain his position, and leave man to die? or shall he yield up his station, and go to the help of a rebel world? This was the question which was to manifest to an amazed universe the "mind of Christ." Rejoice, O earth! He did not think it "robbery," or something to be "chosen" or "preferred" to hold fast his position of equality with the Father in heaven, to which he was justly ordained, and leave the world to its ruin; but by a boundless impulse of love, he sprang at once to the relief of the perishing. He left his heavenly station, divested himself of all his celestial environment, emptied himself of his glory and honor, made himself of no reputation, assumed the nature of the seed of Abraham, took the form of a servant among men, and obeyed, in man's behalf, the demands of the law, even to the death of the cross, that whosoever would believe in him might not perish, but have everlasting life.

The apostle, in this passage, is contrasting the original exaltation of the Lord Jesus with the humiliation he was

willing to suffer for the sake of man; but one whole side of the contrast is lost, unless Christ was, before he undertook man's redemption, in a position of equality with God. That he did hold such a position, therefore, Paul must be understood as plainly affirming. He corroborates the declaration of John, that "the Word was God."

In this condition of glory, Christ Jesus antedated all things. In Rev. 3 : 14, he calls himself by a title which the translators have rendered "the beginning of the creation of God," and which some hold to mean that the work of creation was begun, not *by*, but *with* him, thus degrading him to the level of a created being; whereas, the meaning of the word would suggest rather the idea of "headship;" and present him, not as the "beginning," but as the *beginner*, of the creation of God; and the demands of harmony with other scriptures hold us imperatively to this construction. No work of creation was accomplished till after Christ became an active agent upon the scene; for all this work was wrought through him. John says: "All things were made by him; and without him was not anything made that was made." Paul to the Hebrews corroborates the words of John. He says that God hath appointed his Son "heir of all things;" that he is "the express image of his person," the "brightness of his glory," and that by him "he made the worlds." Heb. 1 : 2, 3. But to the Colossians he bears a still more definite testimony. In chapter 1 : 15-17, he says of Christ: "Who is the image of the invisible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist."

With the Son, the evolution of deity, as deity, ceased. All else, of things animate or inanimate, has come in by creation of the Father and the Son—the Father the antecedent cause, the Son the acting agent through whom all has been wrought. No ranks of intelligences, it matters not how high, above or below; no orders of cherubim or seraphim; no radiant thrones or extensive dominions, principalities, or powers, but were created by our Lord Jesus Christ. He was before them all, above them all, and the supporter of all; for “by him all things consist.” To the Hebrews the same apostle declares that he upholds “all things by the word of his power.” Heb. 1:3. And the four and twenty elders in the heavenly world, in their adoration of him who sits upon the throne, exclaimed, “Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created.” Rev. 4:11. It is no marvel that Christ, in his last prayer for his disciples, should make mention of the glory which he had with the Father before the world was, and express a desire that they, too, in his own good time, might have the privilege of beholding it with him. John 17:5, 24.

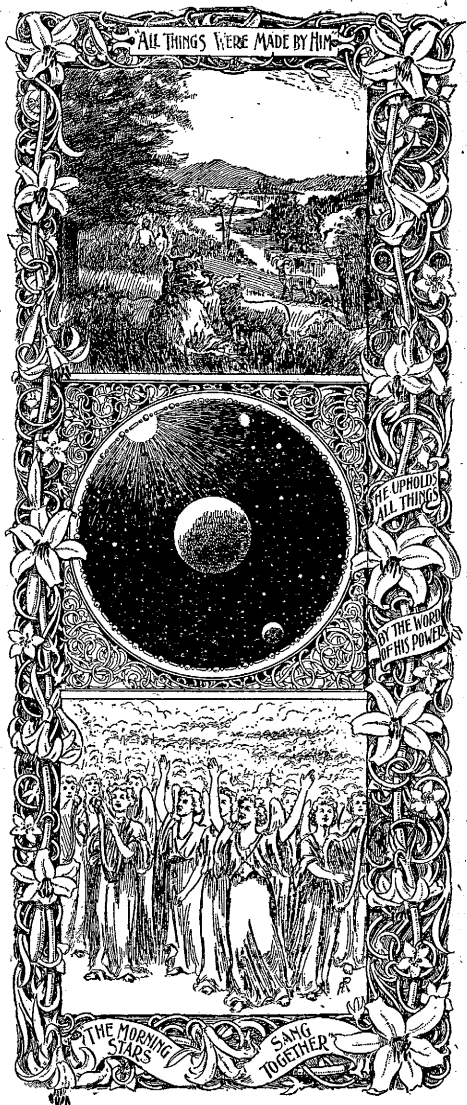
Thus are we brought to the epoch of the creation of our world. The scriptures already referred to, show us the part Christ bore in this display of almighty power. When, in the beginning, God created the heavens and the earth (Genesis 1), Christ was the creative agent through whom it was accomplished; for “without him was not anything made that was made.” John 1:3. When the Spirit of God moved, or brooded, upon the face of the waters, it was the Spirit of Christ, with its vivifying power, that hovered over the deep. When God said, “Let there be light” (Gen 1:3), and “light was,” it was Christ’s voice that spoke. “That God,” said Luther,

“which speaks not out of Christ’s mouth, is not God.” And when God saw everything that he had made, and behold it was very good, it was Christ’s eyes that swept over the glorious scene. When “the morning stars sang together, and all the sons of God shouted for joy,” it was Christ’s work, the glory of which they were chanting in celestial shout and song. Job 38 : 4–7. When he spoke, and it was done, and commanded, and it stood fast (Ps. 33 : 6–9), it was Christ who pronounced the omnific word.

Christ the Author of the Sabbath. — The same being who wrought in the creation of this earth, and the arrangement of it for the habitation of man, who had ordained the marriage institution, and had placed the first human pair in possession of their goodly heritage, was the same one who spent the seventh day in holy rest and contemplation, and thus laid the foundation of the Sabbath for the new-fledged world. He then blessed the day and set it apart for holy use. Severing it by a boundary which never should be invaded, from all secular time, he dedicated it forever to the worship of himself, and the memory of his creative work; for, says the record, he “sanctified” it; that is, he put it under the guardianship of a definite statute, formulated to regulate its observance. To “sanctify” means nothing less than this. When Christ declared so emphatically to the people of his time that “the Sabbath was made for man” (Mark 2 : 27), he knew whereof he affirmed; for he was the very one who performed the acts that made it, and he knew, better than man can know, its object and intent.

Christ Spoke the Law from Sinai. — As the Sabbath law proclaimed from Sinai was but a reiteration of the “sanctification” of the Sabbath pronounced in Eden; and as Christ was the one who there enshrined it in changeless precept for the human family, it follows that

he must have been the one, also, who proclaimed it, with the other commandments of the moral law, from Sinai; not, indeed, independently of the Father, but in conjunction with him, as in all the other works in which they acted conjointly. That it was the voice of Christ that fell upon the ears of the people from the quaking mount, as the principles of God's law were announced in such grandeur and power, is plainly stated by the writer of the book of Hebrews. 'Speaking of "Jesus the mediator of the new covenant," and referring to the time when the law was proclaimed amid the thunder and



flames of Sinai, he says: "Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." Heb. 12:26.

That this is spoken of Christ there can be no question. The earth bowed beneath the tread of Deity; and the awful voice that uttered the precepts of the moral law, was a voice which paralyzed with fear the Hebrew hosts. It caused even Moses to fear and quake exceedingly, and shook the whole solid earth. The whole world heard that voice, and trembled at its power, because the whole world lay within the purview of the law there uttered; and as that voice was the voice of Christ, it shows us his relation to that grand royal table of ten commandments; but that does not divorce the Father from the scene. Inseparable from the Father in the creation of all things, inseparable from him in the ordaining of law and the establishing of government through all his glorious realms, he is not to be separated from him in the awe-inspiring scenes of Sinai. Acting for the Father, in whatever in their united counsel they willed to do, so he spoke for the Father, in whatever they had occasion to proclaim. Equal in the authority by which law was enacted, they were equally concerned in its promulgation. Whatever God does, Christ does, because God does it through him; and whatever Christ does, God does, because Christ does it by him. And as in actions, so in words; God's words are Christ's words, because God speaks by him; and Christ's words are God's words, because Christ receives them from him. Thus Paul says: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Heb. 1:1, 2. And Christ himself had previously testified that his works were the works of Him that sent him,

and that his words were not his own, but such as he had received of the Father. John 14 : 10, 24.

This union between the Father and the Son does not detract from either, but strengthens both. Through it, in connection with the Holy Spirit, we have all of Deity. Through it we are enabled to "see Jesus" in all his fulness and glory; for so it pleased God that in him should "all fulness dwell," even "the fulness of the Godhead bodily." Col. 1 : 19; 2 : 9. And "looking unto Jesus," we thus behold him, when as yet there was Deity alone in all the universe.

As related to all else, animate and inanimate, all shining worlds that people space, all orders of intelligences, above and below, thrones, dominions, principalities and powers, visible and invisible, he antedated them all, as in uncreated being, derived from God, he took his place, as "the only begotten Son" "of the Father." "In the beginning was the Word." In point of existence he was thus before them all. And then began creation, of which he was the "beginner." To all below him he was the Creator. And as to him they owe existence, upon him they lean for constant preservation; for he upholds "all things by the word of his power." Heb. 1 : 3. On the basis of this relationship, it need not be stated that all worlds and dominions, all ranks and orders of beings, are therefore under his authority and subject to his will. Standing thus at the head of the universe, and all things therein, creator, upholder, and ruler of all, what flight of imagination could span the measure of his glory and power?

CHAPTER III.

Christ as Redeemer.

BUT these are not all his ways. Had no disloyalty invaded his peaceful, happy realms, these, perhaps, would have alone remained forever the channels of his glory. But a world plunged in sin, but yet within the scope of mercy, opened a new theater for the display of attributes till then slumbering in the divine bosom. God's attitude to those of his creatures who had been caught in the snare of sin, became the marvel of heavenly hosts, and the relation Christ assumed toward a world of lost humanity, overtopped all other displays of the divine nature the universe had seen. Love and mercy, justice and truth, blossomed forth into those fair combinations and vast proportions, before which unfallen seraphs and the hosts of the redeemed will ever wonder and adore.

The words of John, first quoted, lift the veil into this marvelous realm of redemption: "Behold the Lamb of God, which taketh away the sin of the world." The lamb is a symbol of sacrifice: and in calling Christ by this title, John indicates the method by which the work of taking away the sin of the world is to be accomplished. Nothing but a sacrificial lamb could do it; not an earthly lamb; for it is written that the blood of bulls and goats could not take away sin, but it must be such a one as John here designates — the Lamb of God. Nothing but the hight of sacrifice could reach the case. No created being would answer. It must be one in whom divinity itself was enshrined.

When John spoke these words to the Jewish people, that nation had had, for fifteen hundred years, daily set before them a vivid picture of sacrifice for sin. In sacred, solemn service, the blood of lambs had flowed upon their altars, and the smoke of consuming victims had ascended as grateful incense to heaven — grateful, because an evidence of penitence on the part of men. The shedding of blood, the evidence of forfeited life, was essential to an effectual sacrifice and offering for sin; for the apostle declares expressly that “without shedding of blood is no remission.” Heb. 9 : 22. Remission (literally, a “sending back again”) refers to the removal or putting away of sin; and a moment’s glance at the situation, will show the philosophy of this statement, and the reason why blood alone avails for this purpose.

The Author of the universe is not the author of confusion. Government reigns through all his realms; but government is maintained by law; and law, to be law, must have its penalties. The penalty pronounced against sin was death. “Sin is the transgression of the law.” 1 John 3 : 4. “The soul that sinneth, it shall die.” Eze. 18 : 20. Such was the unalterable fiat that went forth against disobedience to God’s just and holy law. The sentence commends itself to the sense of justice, common to every unbiased heart. With reference to one who would take the sweet gift of life which he had done nothing to merit, and prostitute it and all its privileges to the base and unnatural work of hurling defiance into the very face of the giver, and making war on his will and all his ways, God could certainly do no less than to consider such a life forfeited, and withdraw the precious boon. So the sentence of the Old Testament, “The soul that sinneth, it shall die,” is echoed in the New: “The wages of sin is death.” — Rom. 6 : 23.

It is life, then, which the law demands of every transgressor. But what has this to do with the declaration that "without shedding of blood is no remission"? The book of Leviticus explains. The blood is 'the life. In Lev. 17:14, we read: "For, it [the blood] is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof." In verse 11 we further read: "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." The presentation of blood, therefore, was the evidence that life had been taken, to meet the demands of the law, and that thus its claim that "the soul that sinneth [transgresseth the law], it shall die," had been satisfied. But if the sinner were left to meet this demand himself, if the blood that made remission were his own blood, where would be his life? His sin indeed would be remitted, or destroyed, but it would involve him in the same destruction; he must perish with his transgression.

When man had thus brought himself into this helpless and hopeless condition by disobedience to the command not to eat of the forbidden tree (a prohibition which involved every principle of God's law), it was then that the Saviour interposed in his behalf. Christ alone, as being above law, was available for this work. Every created being was subject to law, and therefore could meet its demands only on his own behalf. The law demands perfect obedience, and no being subject to law could render more than that. But on Christ, whose very nature was the law, the law had no demands to make. He therefore could pay a debt in behalf of others. He, as creator, could meet the demands of his own law in behalf

of any of his own creatures. But, as we have seen, he is the creator of *all*, and hence could meet the demands of the law in behalf of all.

This would not jeopardize his kingdom; for the integrity of his government would be preserved; his own honor would remain untarnished; and the majesty of the law would be maintained. Christ could thus present to the law a life unforfeited to its claims — a life equivalent to that of every created being; and the sinner by being permitted to plead that offering made for the cancellation of his sin, by being permitted to present that blood, the blood of Christ, offered to the law for remission, as if it were his own, could thus secure the destruction of his sin, and yet live. This clearing of the sinner was no concession to sin in itself considered; for the awful penalty paid, showed its terrible nature, and that it was not regarded as a slight and trifling thing which might be quietly ignored. That provision for forgiveness was not lightly passing by, or licensing sin on the part of the sinner; for the condition on which the ransom price was to be appropriated, and the benefit of grace secured, was such as to work in the heart of the penitent an abhorrence of sin, and in his life a cessation of its practise.

The offering of Christ was no infliction of blind vengeance on the part of God, to give vent to wrath he knew not how otherwise to appease; but it was an "unspeakable gift," prompted by infinite love. Christ declared this to Nicodemus: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. It was no arbitrary infliction of injustice and cruelty upon the innocent, that the still stubborn and unrepentant guilty party might unjustly escape the legitimate consequences of his deeds; for the offering was

voluntary and self-sought on the part of Christ. The Father simply accepted his proposition of self-immolation, instead of condemning him to it. Christ gave himself for us. Heb. 7:27. The innocent, of his own will, consented to take the place of the guilty, to pay that which the law demanded to cancel guilt, that the guilty, by a proffered union with himself, might be accounted innocent. He made his soul an offering for sin. Isa. 53:10. He "through the eternal Spirit offered himself without spot to God." Heb. 9:14. He who was without sin became sin, that we who had sin might become without sin. This glorious truth the scripture expresses in the following assuring language: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21.

It would have been indeed a marvelous sight had Christ come down to accomplish this work in his own pre-existent nature and condition, as a representative of the Godhead in majesty and power; but then mankind would have feared to approach him. They would have stood aloof in awe and veneration. Their spirits would have melted at his overpowering presence. The contrast between himself and them would have been too painful. They would have viewed him as one afar off, and would have seen a gulf separating them from him, so wide as to paralyze all their efforts to pass it. His example would have seemed too high for them to attempt to follow. Christ did not therefore see fit to come in that manner. He did more. He must come nearer to man than that. He would not only reach down his arm, but he would come down himself. He would not approach man simply as a visitant from another realm, but as one from his own country and of his own kind. He would not save him as the Son of God only, but also as the Son of man.

It would have been a vast descent for him to take upon himself the nature of angels. But he would not limit himself to this, but would compass the entire descent to man's low estate. To this the apostle plainly testifies: "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." Heb. 2:16. That is, he assumed the nature of the children of men, that he might, as the margin reads, "lay hold" of them. Thus he humbled himself, and took upon him the form of a servant, by consenting to take the fashion of puny, mortal, sinful man (Phil. 2:8). In the likeness of sinful flesh (Rom. 8:3), he reached down to the very depths of man's fallen condition, and became obedient to death, even the ignominious death of the cross. He "was made a little lower than the angels for the suffering of death." "As the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the Devil," and thus deliver them who were subject to bondage. Heb. 2:9, 14, 15. He who was exalted became abased, that we might be exalted; he who was rich became poor, that we who are so poor might be made rich; he who was immortal became mortal, that we who are mortal might become immortal. The brightness of heaven exchanged for the darkness of earth! The riches of heaven surrendered for the poverty of earth! The essence of being, inherent life, exchanged for the cold clods of the tomb! How could the Lord of life, he to whom the Father had given to have life in himself, come down in mortal garb, and die for men? How could immortality become mortality?

When Christ left heaven to die for a lost world, he left behind, for the time being, his immortality also. But how could that be laid aside? That it was laid aside is

sure, or he could not have died; but he did die, as a whole, as a divine being, as the Son of God, not in body only, while the spirit, the divinity, lived right on; for then the world would have only a human Saviour, a human sacrifice for its sins; but the prophet says that "his soul" was made "an offering for sin." Isa. 53:10. But how this could be done, is a question like a hundred other questions that might be asked concerning this heaven-devised transaction, the answers to which the finite mind could never grasp. The nature, though not the manner, of this marvelous event, Paul partially reveals in 1 Tim. 3:16: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." "The Word," says John, "was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:14. Again we read: "But we see Jesus, who was made a little lower than the angels for the suffering of death" (Heb. 2:9), that is, that he might suffer death.



CHAPTER IV.

The Incarnation.

THUS the divine Son of God came into this world — born of a woman. The mystery of his glorious incarnation is among the wonders which the angels desire to look into. 1 Peter 1:11, 12. Here the skeptic grows facetious, and the ribald scoffer waxes merry over his innuendos concerning the miraculous conception and birth of the Son of Man. Could such overcome the vacuity of their minds long enough to bestow a serious and sensible thought upon the subject, they might be asked, on the hypothesis that a plan of redemption was to be devised, how they would propose to accomplish that purpose. Given this condition to be met, that a divine being is to come into this world on the plane of humanity, taking upon himself the nature of man, how would they have this change effected? Could there be a member of the human family, not born of a woman? Could a divine being become a man among men without being born into this plane of existence? And to this end, what kind of woman would be chosen? Would it be any other than a pure and lovely youthful virgin, as the Scriptures assure us the virgin Mary was, who was the mother of Jesus? Let, then, all cavilers retire abashed before the unavoidable conditions of the case, and the divine condescension revealed in its accomplishment. Instead of seeking some point at which to jeer and mock, as skeptics do, as the turkey-buzzard scans the landscape, not for its

honeyed fruits and flowers, but for some putrid carcass on which to prey, the Christian enters rather into the spirit of the song which the angels sang, and the declaration made by the heavenly messenger when he said: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:10, 11. Pressed with a burden of sin, and a longing desire for freedom from its power, the thoughtful penitent is only too glad to know that a way was devised whereby a divine being, to be called "Jesus," because he would "save his people from their sins," could come to his help — too glad for this, to be tempted to stop and indulge in ribald quibble over the means by which God chose to bring it to pass.

And what a puzzling problem to a godless world is this same Jesus! Virtually the question concerning him, has ever been, like that raised by Pilate, "What shall I do then with Jesus which is called Christ?" They look at his life, and find no flaw therein; no crevice in his character for the eye of suspicion to pry into; no spot on his garments for the tongue of slander, no lapse in word or deed for the sting of reproach. What can they do with that unimpeachable life, and yet justify their own course of action in rejecting him? If he was good, why not try to be like him? If his life was high and holy, devoted to deeds of kindness and mercy, why not follow in his steps, and make our lives a benediction to the needy, and a blessing to the world? Men rail at his earthly origin, as either a fable or a crime, and yet pronounce him the best man that has ever lived, forgetting the inconsistency of supposing that from such a source would be likely to spring the most exalted character the world has ever seen. They pronounce him a most excellent man, of the very

highest integrity and virtue, forgetting that if he was not what he claimed to be, which they will not admit that he was, then he was one of the most stupendous impostors that ever deceived mankind. Yes; what shall we do with Jesus, who is called the Christ? If he was what he claimed to be, no one will be found reckless enough to deny that every prompting of wisdom, every principle of the simplest understanding, demands that we accept and follow him as our Lord and Master; and he can be rejected only at our certain peril. But if he was not what he professed to be, but was a most daring deceiver and impious impostor, asserting that he came down from heaven; that he was the Son of the Highest, holy, harmless, and undefiled; the way, the truth, and the life; the true vine and the true shepherd; the only way by which men could come to God, the only door into the heavenly fold; — if, putting forth such claims, he was all the while but a deluded, sinful, erring man, whence came his power to live the life he lived, and to attest his mission by the wonders he was able to perform? He was either the best or the worst of men. He could not be both at the same time. If he was the worst, how comes it that he was supreme in every virtue and every quality which links man with the divine? If he was the best, as even his bitterest foes are compelled to admit, why take a position concerning him, which makes him the worst? What shall we do with Jesus who is called the Christ? This question belongs to that class which never can be settled, till it is settled right; and he only settles this one aright who comes to him as a Saviour from his sins, takes his life for his example, his power for his strength, his righteousness for his merit, and his easy yoke and light burden upon his shoulders and upon his heart, and so finds rest unto his soul.

Taking upon himself our nature, he brought himself into a position where he can call us brethren. Heb. 2: 11. He can therefore be touched with a feeling of our infirmities, for he was tempted in all points like as we are, yet without sin; and having been thus tempted, he is able to succor them which are tempted. Heb. 4: 15; 2: 18. He came down to pass with us through the school of life and show us the way. He comes down among his pupils, to work out in their presence the intractable problems by which they have been hopelessly baffled. He planted his feet in every spot which we can be required to tread. He was in all points tempted like as we are, and in all points was a victor in our behalf. He bore our griefs and carried our sorrows. He made himself of no reputation. He was despised and rejected of men, because they would not deny the carnal heart, but had pleasure in unrighteousness. They saw in him no form nor comeliness nor beauty, because the ways of virtue, purity, and peace, which only he could sanction, they would not follow. The darkness would not comprehend the light. His path did not lead to honor, luxury, or riches, and men turned their faces away from him. "A man of sorrows, and acquainted with grief," is not such a one as the world esteems. He was wounded, bruised, and chastened; but it was for our transgressions and iniquities; and these are the stripes he bore by which we are healed. He had travail of soul, and resisted unto blood, striving against sin. (See Isaiah 53; Heb. 12: 4.) In all these experiences we are to "consider him," and learn from him, lest we become weary and faint in our minds. "Wherefore," says Paul, "in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. 2: 17).

17); and the assurance of chapter 4:15 naturally follows: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

Thus Christ left a life for our example. 'He taught us to do well, and then, if we suffer for it, to take it patiently; "for," says the apostle Peter, "even hereunto were ye called: because Christ, also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth." 1 Peter 2:20-22. His character and relationship as creator he did not lose by coming into this world on the great errand of redemption: hence this sinless life, lived in our behalf, may, by faith in him, be appropriated as his own, by any of the class he came to redeem, who are all his creatures. This life manifested here in our nature vindicates the government of God, and clears his throne from all charges of inconsistency in demanding of men, or as if he demanded of men, more than they could do, and condemning them for not meeting requirements which it was impossible for them to perform. This is very clearly stated by Paul in Rom. 8:3, 4: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us." God's throne is charged with guilt. It is claimed that no man could keep the law God had laid upon him, by any possible power in himself or at his command; that it was not just that man should be required to keep such a law, and he never should have been condemned for breaking it. The law, as the apostle says, was "weak through the flesh;" that is, the flesh, man's carnal nature, basely yielded to temptation, and broke the law; but there was

no power in the law to redeem; and so, though ordained to life, that is to keep men in the path of obedience which is the path of life, it had no power to bring them back when they stepped over into the way of death; therefore, so far as the law only was concerned, man was then doomed to death. But God sent his own Son into the world to show that the whole trouble lay in the base surrender of the flesh to sin, and not to any injustice in the law. He came in the likeness of sinful flesh to demonstrate before all parties in the controversy that it was possible for men in the flesh to keep the law. He demonstrated this by keeping it himself. On our plane of existence, and in our nature, he rendered such obedience to every principle and precept, that the eye of Omniscience itself could detect no flaw therein. His whole life was but a transcript of that law, in its spiritual nature, and in its holy, just, and good demands. He thus condemned sin in the flesh, by living himself in the flesh and doing no sin; showing that it was possible for man thus to live. It was a complete and triumphant vindication of the fact that God is not unjust in his demands; that he required of man nothing more than he could do, nothing more than he should have done, and for the not doing of which he was justly condemned. If Christ here, as a man, could keep the law, fulfilling perfectly the Father's will, man could have done so too, and therefore stands speechless before a throne which is shown to be a throne of equity, before a law which is shown to be holy, just, and good, and before the blameless life of Christ, which is shown to be possible in a world like this, and in a condition vastly worse than that in which Adam was placed, when he basely yielded to temptation.

CHAPTER V.

Principles of the Controversy between Sin and Righteousness.

BUT this has a broader bearing still. Christ's life was a demonstration, not to this world only, but to all worlds, that the ways of God are just and true. The root of the controversy is found in the rebellion of Satan against the Son of God. This father of lies charged upon the government of God, that it was based in selfishness and oppression; that God and Christ acted only for their own exaltation and aggrandizement, at the expense of the liberty and happiness of their creatures; and that injustice and partiality, instead of righteousness and truth, were the habitation of their throne.

All this is revealed in the temptation by which our first parents were seduced into sin. Most adroitly Satan insinuated this idea into the mind of Eve, when he said: "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3: 4, 5. The argument he thus virtually submitted to Eve was this: "God and Christ are withholding from you the good you ought to have. They are keeping you from a position you ought to gain. They fear others will become equal with themselves, and they are determined to prevent it. They are selfish, unjust, and partial. Here is a tree, the fruit of which will lift you out of this degraded and slavish condition. They say; therefore,

that if you eat of it, you shall die. But in this they lie; for ye shall not surely die."

This was the same principle that Satan had before this cherished in his own behalf to his own ruin. He conceived the strange idea that he was kept in an inferior position to that which he was adapted to fill. And fostering this conceit, he gave way to the pride from which it sprung, and aspired to sit with the Most High upon his throne. Speaking of Satan, the prophet testifies: "For thou hast said in thine heart, I will ascend into heaven [or, I will be exalted in heaven], I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14:13, 14. That this heaven-daring aspiration was the channel through which evil came into the universe, and caused Satan to fall, Paul, in 1 Tim. 3:6, affirms, where he calls pride the "condemnation" of the Devil.

Thus before all the universe did Satan prefer the charge against God and Christ, that they ruled for themselves alone; that they cared nothing for their creatures, and would never do aught for their good; that they would keep in subjection all other orders of beings, that they might profit by their degradation; that they were partial, giving better conditions to some than to others. Harboring such feelings as these, Satan could have had no conception of the divine love which dwelt in the bosom of the Father and of the Son. It was there all the while, only waiting the occasion which should call it forth. It appeared in all its boundless intensity when the plan of salvation for fallen man was devised. But enough surely was always apparent to show to any unperverted heart the divine nature.

The way man's rebellion was met must therefore have been to the arch deceiver a complete surprise. That Heaven should pour out its best and greatest gift—should, in the forcible language of another, “bankrupt its treasury” to provide a ransom for man; that God should give up his only and well-beloved Son;—that the Son should consent to such a sacrifice, and that not slowly and reluctantly, with protest and ill-will, but with a resistless and burning impetuosity of love, and desire to rescue the perishing, was something of which he never could have dreamed. With what amazement must he then have seen his effort to ruin the world, and which at first must have seemed to him so completely successful, suddenly baffled in this unexpected way—baffled by this revelation of the character of God's dear Son, whom he had so grievously misrepresented and maligned! Now every unfallen world, every loyal intelligence in all the universe, knew what the government of Heaven was; knew what was in the hearts of the holy beings from whom are all things; knew what spirit inspired Lucifer in his warfare against them.

The course of Christ from the time he consented to step out from his position of equality with God, his life on earth of sorrow and suffering, and his vicarious death, blasted and shattered all the misrepresentations and false charges Satan had uttered against the government of God, to the everlasting discomfiture of the rebel leader and all his hosts. Here was a display of love and mercy, pity and compassion, sacrifice and sorrow, long-suffering and forgiveness, which had in it no element of selfishness. It was not for the self-exaltation and self-aggrandizement of God and Christ that this was done: The main factor in this wonderful work was the rescue of man from ruin, and his everlasting exaltation in glory. The lie of Satan is

thus made to recoil upon his own head with most ruinous results. The salvation of men cannot but issue, of course, in the greater honor and glory of those who could devise and carry out so stupendous a display of infinite love; for the throne of God must shine through all his realms with new luster, when spanned by the rainbow of redeeming grace. But chiefly is its object seen in the lifting of man from the gates of death to honor, glory, and everlasting life in the kingdom of heaven.

In the light of these facts, an expression used by Paul in Col. 1 : 20, becomes beautifully clear : " And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." What can be meant by the words "to reconcile things in heaven"? Are there things there which need to be reconciled? The reconciling of things in the earth can be easily understood; for here rebellion is going on from the ranks of which men are to be reclaimed and reconciled to him by the grace of God. No such state of things exists in heaven, or, what is doubtless referred to, the heavenly worlds; and yet there may be a reconciliation to be effected there.

Throughout the heavenly dominions, the rebellion of Satan is, of course, known, and his complaints and charges well understood. He had influence enough to draw a multitude of the heavenly host with him in his disaffection. How far his influence may have extended to other beings in other worlds,—not to create rebellion, but to excite some query, or generate in some minds a feeling of uncertainty,—we may not know. But something of this kind might not be outside the range of possibilities. But the work of Christ, as the Redeemer of men, sweeps away all doubts, dispels all uncertainties, and

establishes all in unswerving fidelity to God, as they see a display of love which everlastingly brands Satan as the false accuser that he is. The reconciliation effected by Christ, thus not only takes man out of his actual rebellion, but sweeps through the universe to settle and ground all worlds against any possible disharmony with God, in reference to this great controversy, in all the ages to



come. Accordingly, we find the redeemed praising God that he created all things, and that for his pleasure they are and were created. And this outburst of praise finally settles itself upon the redeeming work of Christ, as the pivot upon which it revolves, showing that the highest good of his creatures as manifested in the redemption of

man, is the "pleasure" of the Creator, not the repressing and curtailing of their rights and privileges, as Satan so persistently affirms. Rev. 4:11; 5:9, 12, 13.

But however much may or may not be meant by the reconciling of things in heaven, no man on earth can escape the responsibility in which he is involved with reference to the reconciling of things in the earth. In this controversy every member of the human family is concerned; and all must take their position on one side or the other. By every deceitful, blinding, benumbing, bewildering, intoxicating influence; by every well-planned artifice and snare; by every worldly attraction to his side; by every perversion of fact, and distortion of fancy; by inflaming the worst and basest passions of the human heart, the Devil seeks to win men over to the support of his contention, that the government of God and Christ is partial and unjust, tyrannical in laying upon men laws which they cannot keep, and unmerciful in executing them. On the other hand, Christ, by a display of love and mercy unsounded in its depth, unmeasured in its height, unspanned in its length and breadth; by a scheme to rescue the perishing, before which the heavenly hosts bow in admiration; by a condescension to meet man's low estate, at sight of which the hearts of angels thrill with wonder; by the manifestation of feelings of unutterable pity for the woes into which the Devil has plunged mankind; by the provisions he makes for their necessities in their helplessness,—sight for their blindness, strength for their weakness, righteousness for their sinfulness, life for their death,—by all these things which show that the compassion of Heaven is infinite, Christ holds up before the world a picture of the divine heart, before which Satan's most artful devices of deception fall into irremediable collapse, and the utter falsity of all his charges

against God stands glaringly revealed,—and by all these he seeks to win men to the side of truth and God; and every man, by his actions, must show which side he takes. Let each reader ask himself, Where stand I in this great controversy? On which side do I cast my influence? Am I saying by my course of action that Satan is right and Christ is wrong? for let all know that so long as one is not openly, boldly, steadfastly for Christ, he is against him; he says to a witnessing universe, Satan is right and Christ is wrong; for whosoever “believeth not God,” says the apostle, “hath made him a liar.” 1 John 5:10.

In addition to all this, God pleads with all men to be reconciled to him. The word of reconciliation he has committed to those who are willing to go forth and preach his word. And in every appeal men make in accordance with God's will, in every opportunity we have to learn his truth, we are to hear the voice of Christ himself, beseeching us to be reconciled to God. How pathetic is the apostle's appeal: “Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” 2 Cor. 5:20, 21. And why should we not be reconciled to God? Whoever refuses should be able to give some reason. What, then, is there about God, in his nature, his word, his dealings with men, and what he purposes for them in the future, with which we should not be reconciled? Is the reader living without God in the world? Then please plead your cause. Let the world hear your reasons why you will not be reconciled to God.

CHAPTER VI.

The Lesson of the Cross.

HAVING wrought perfectly the will of God in his sinless life,—Christ, as the world's sacrifice, approached the cross. He was without sin, but was made sin for us. "The Lord hath laid on him the iniquity of us all." Isa. 53 : 6. He bore "our sins in his own body on the tree." 1 Peter 2 : 24. "Behold the Lamb of God which taketh [margin, beareth] away the sin of the world." John 1 : 29. And let it here be noted to what event these scriptures apply. It was when he was on the tree — the cross — that he bore in his own body our sins, as Peter testifies. It was there that he, as the Lamb of God, bore the sin of the world, as John affirms. But then he was acting in the capacity of a sacrifice, not as priest, which is a very different matter, as will hereafter appear. As a sacrifice his work was for the whole world indiscriminately, without respect to character. It was necessary that the ransom provided for men should be thus universal, that all might accept it who would. But this does not save all indiscriminately, and make the doctrine of universal salvation true; for man is a free moral agent, and his acceptance of the gift of God must be voluntary, not forced. And that acceptance he is to manifest by coming to Christ, as our great High Priest, who stands ready to apply the benefits of his life and death to all who desire to receive them, and who will express that desire in the appointed way, but to no others. The sac-

·rifice was thus made ample enough to cover the cases of all men; for he who was made sin for us, was the Maker of all. The offering was sufficient to cancel the sins of all men, because the life thus voluntarily given up was the equivalent of every life which had been derived from him. And yet it saves none by force.

Let mercy set forth the situation in the following colloquy with the law: "O Law, we know that to your claims are justly forfeited the lives of all men; for all have sinned; and the righteous sentence of the Judge of all is that the wages of sin is death. But if man is left to pay that penalty himself, he must perish; and we wish to save him. Therefore provision has been made by the Lord Jesus to meet these demands you have upon the lives of all transgressors. You are not asked to relax your claims; but you are asked to let them fall upon a substitute, who takes their place, in the case of all who will accept him as such. The Lord offers himself. He will be the sacrifice on man's behalf, for against him on his own behalf you have no claims. For the love wherewith he has loved them, freely this Saviour gives his life and death to all who will receive the gift. He permits them to identify themselves with him. He gives himself as a 'city of refuge' into which whosoever will may run and be safe. To all such Christ's life and death become their own. From the standpoint of sacrifice, their death in him offers a surrender of life for transgression; from the standpoint of life, the robe of righteousness wrought out in Christ's spotless life, covers all their own, in that they have the fair garments they would have had, if they had never been transgressors. In Christ, O Law, for every penitent man, behold your claims all satisfied."

"Enough," responds the Law. "My claims are honored, my demands are met. The sinner may go free."

And to secure this blessed privilege, the sinner has but to take Christ by faith, as the "Lamb of God which taketh away the sin of the world."

Thus the great problem, not how the righteous may be justified, but how the sinner may be justified, his sin be canceled, and he be saved, without any relaxing of the law, without infringing upon the claims of justice, without any disparagement to the honor, dignity, and safety of the government of God, is gloriously solved. A right disposition on the part of the penitent to safeguard the future, is secured; for he must come under the control of a spirit of obedience and submission. But this alone is not sufficient for a basis of pardon to the offender. There must be in God's own nature a sense of satisfied justice; and the sufferings and death of Christ for sin, furnish just such a basis for his pardoning love. And all man has to do, all that he can do, is just to accept the atonement so freely provided for him! When he confesses his sin, and is forgiven, his pardon comes not from anything that he has done, but only from what has been done for him by another. Is it not the wonder of wonders that any one should refuse to be reconciled to God? Is it not the amazement of all heaven that any in the sore need of sinful men, should reject the "unspeakable gift"? Does not the appalling spectacle of refusal justify the saying that "there is only one miracle greater than faith, and that is the miracle of unbelief"?

A word, in passing, should be offered concerning the testimony borne to the strength and immutability of the law of God through the fact that God was thus manifest in the flesh, and died for men. "Do we then make void the law through faith?" is the stirring question of the apostle in Rom. 3:31. And the answer is equally impressive: "God forbid: yea, we establish the law."

Out of the catastrophe of sin, but three paths appeared : one was to let the law take its course, the wages of sin, which is death, be inflicted, and man perish. Another was atonement for sin through the death of Christ, to save men. The third was to take away the law, by which is the knowledge of sin; so that, inasmuch as "where no law is, there is no transgression" (Rom. 4:15), men might be considered guiltless, and so not under the sentence of condemnation and death. The first, to let men perish, Christ's love for the human race would not permit him to do; the last, to take away the law, he could not do, as that would be not only a triumph of Satan, but worse, it would be the abandoning of the universe to chaos and ruin, the abdication of his throne by the Lord Jehovah, and the unconditional surrender of the field to sin. Could the law have been relaxed, or changed, or abolished, man could have been released from the grasp and doom of sin (except as sin would in the end have accomplished the destruction of all things), without the death of the Son of God. But this could not be. Law must be maintained. The order and safety of the universe rest upon it. Any alternative less than the death of Christ, which could have saved man, would surely have been adopted, rather than that he should pass so fearful an ordeal. Therefore one look at the divine victim expiring on the cross, should forever fix this fact in every mind, that the throne of God can as soon be overturned as that the law can be abolished, or in the least jot or tittle be subjected to a change. So invulnerable its strength, so invincible its claims, that nothing less than the death of God's own Son could rescue guilty man from its awful power. Thus the death of Christ establishes the law; thus faith in Christ, as the only one who can save men from the transgression of the law, estab-

lishes the law; and this every believer confesses when he flees to Christ to save him from his sins, and from the just doom to which the law holds him so long as guilt defiles his soul. Sin is a reality, and the gospel, good news, because the law still lives.

The offering of Christ was accepted by the Father. He testified to this by raising him from the dead, and setting him at his own right hand in the heavenly places, far above all principalities and powers, and every name that is named, not only in this world, but also in that which is to come. Eph. 1 : 20, 21: In that high position, he acts as priest in man's behalf. Heb. 8 : 1, 2 ; 7 : 25. And this position he will hold at the right hand of the Father while the gospel continues and mercy is offered to men, and until all his enemies are subjected to him and made his footstool, and he makes the momentous change from the position of priest to that of king. For this was the instruction and the promise of the Father to him when he ascended from the work he had finished on earth, to his Father's throne in heaven: "Sit thou at my right hand, until I make thine enemies thy footstool." Ps. 110 : 1. And the apostle expressly de-



*He testified to this by
raising him from the dead.*

clares that Christ now occupies on the throne of his Father the position set forth in the psalm just quoted, and is waiting the fulfilment of that promise. Mark his language: "But this man [Christ], after he had offered one sacrifice for sins forever, sat down on the right hand of God: from henceforth expecting [or waiting with expectation, *εκδεχόμενος*] till his enemies be made his footstool." Heb. 10:12, 13. This making his enemies his footstool, will be the giving to him by the Father, of the kingdom, to be composed of those, not only whom he has created, but whom he has also redeemed by his own blood. Ps. 2:8; Dan. 7:14; Matt. 13:41-43; Acts 20:28. And when he has reached this stage in his work, and the kingdom is formally committed to his control, he comes to take his people to himself (John 14:3), to destroy those enemies who have been made his footstool, who would not have him to reign over them (Luke 19:27), to raise the righteous dead, and change the righteous living to immortality. 1 Cor. 15:51, 52. And then after completing the work of judgment (Rev. 20:4) he will bid his people take the kingdom prepared for them from the foundation of the world (Matt. 25:34), in which kingdom they are to reign forever and ever. Dan. 2:44; 7:27; Luke 1:32, 33.

CHAPTER VII.

Christ the Theme of the Bible.

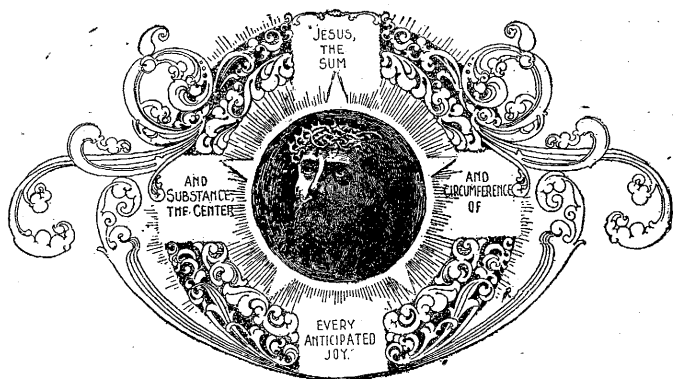
IN Christ, riding gloriously on in his redeeming work, the Bible finds the burden of its theme. He is the Alpha and Omega; "the author and finisher of our faith;" the one who devised the method by which lost man can be saved, and who will bring it to its glorious finish. Heb. 12:2. The Bible opens with his work as creator; it closes with his coming again as redeemer. Through all the ages, he is the subject of its praises and its prophecies. Ere man left the garden of Eden, he was introduced as the coming "seed of the woman," which should bruise the serpent's head. Gen. 3:15. He was in Noah warning the wicked antediluvians of a coming flood. 1 Peter 3:19, 20. Melchisedec, king and priest of the Most High God, was his representative. Hebrews 7. He was typified by Abraham and Isaac. Gal. 3:16; 4:28. As prophet and leader, he was prefigured by Moses. Deut. 18:15. He was with the church in the wilderness (Ex. 32:34), a pillar of cloud by day, and of fire by night. Ex. 13:21. His coming to this world at his first advent, was plainly predicted, and the time of his manifestation as the Messiah was marked by a definite and easily computed prophetic period. Dan. 9:25. As a sacrifice and offering, psalm and prophecy sound his praises. As a merciful high priest, who can be touched with the feeling of our infirmities, apostles magnify his name. While the ecstatic visions of the glory that shall

be revealed, when he shall set up that kingdom which shall harbor neither sin nor death, and have no end, have thrilled with rapture bards and kings, prophets and apostles, have called forth the highest and sweetest notes of angelic anthem and heavenly song, and excited, even among the angels a desire to search into the marvelous theme. 1 Peter 1:11, 12.

Thus, when the apostle bids us look unto Jesus, we are called to no limited vision. To behold him in all his ways and works, our eyes must sweep the whole horizon round. If we look for the creator of all things, we see Jesus. If we search for the redeemer of the world, it is to Jesus we are brought. Do we look for the center around which all God's plans and purposes revolve? there is Jesus. Do we yearn for a sacrifice of such merit that it can reach to the deepest taint of sin? we find it in Jesus. Do we look for an offering so worthy that God can accept it for a guilty world? again we see Jesus. Do we long for one who can bear the burden of human woes, the world's sicknesses and sorrows, and so our own? we find the compassionate One, and lo! it is Jesus. Do we look at the course and ask the significance of human history? it is found in Jesus; for real history is but the record of the development of God's plans for the accomplishment of his work in the world. "Ancient history converged to his cross; modern history has received from him its organizing law."¹ Modern history radiates from the mount of Calvary. And all events are controlled directly or indirectly to the carrying out of God's gracious designs for his people. If we look to the unnumbered sepulchers of the holy dead, our minds are turned to Jesus, who will raise them. If we contemplate the destiny of the righteous living, again we look to Jesus; for

¹ H. B. Smith.

he is coming for them. If we look to prophecy, we see Jesus; for it is of the times of restitution which he will ordain, that all the holy prophets have spoken since the world began. Acts 3:19-21. And if the mind desires to dwell on the future inheritance of the saints, there still we see, in all his glory, the beloved Jesus; for he it is who establishes the kingdom, and bids the blessed of the Father to enter in and possess it forever and ever. Matt. 25:34. Thus, in whatever direction we look, above or below, to things near or afar off, to the past, present, or future, in every Bible doctrine, in every practical truth, at the summit of every divine plan, at the end of every vista, we see Jesus, the sum and substance, the center and circumference, of every anticipated joy, the One altogether lovely, the chiefest among ten thousand, under God, the all in all.



CHAPTER VIII.

The Everlasting Covenant.

IN the preceding general view of the subject, many points have been, of necessity, simply alluded to, which deserve, and will well repay, more special study. To Christ, as a sacrifice, and the methods by which the great fact was kept before the world for four thousand years, that provision had been made for the expiation of sin by the shedding of blood,—provision which alone meets the craving of the human heart,—the reader's attention will now be specially invited. By David (Ps. 89 : 3), God says, "I have made a covenant with my chosen." This must refer to Christ; for it is connected with a promise that can be fulfilled only in Christ. Luke 1 : 32, 33. In "the counsel of peace" between the Father and the Son, by which the plan of redemption was conceived and established (Zech. 6 : 13), God entered into a solemn covenant with his Son to give him all who would accept his sacrifice. John 6 : 39, 40. This is the covenant of grace, "the everlasting covenant," ratified by the blood of Christ, and called a "new covenant," when it was thus completed and confirmed among men, by the death of Christ upon the cross. A covenant subsidiary to this, made with Israel at Sinai, was called the "first," or "old," covenant, not because it was instituted first in point of time, but because, depending only on the blood of beasts, it could be, and was, ratified and made complete in itself, as recorded in Ex. 24 : 8; Heb. 9 : 17-20, before the other, which involved the real sacri-

fice for the world, was ratified. The latter could not be said to be completed before Christ, the testator, had sealed it with his own blood on Calvary. Heb. 9:16, 17.

Christ's blood was the blood of the everlasting covenant. God's faithfulness to this covenant, brought Christ from the dead. "Now the God of peace, that brought again from the dead, our Lord Jesus; that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen." Heb. 13:20, 21. This covenant, "confirmed of God in Christ," included all the divine, spiritual promises to the children of men. Adam was connected with it by the promise that the seed of the woman should bruise the serpent's head. Noah was connected with it, as the second head of the human family, being alone in his generation, found righteous in the earth. Abraham was associated with it by the promise that in him should all the families of the earth be blessed. David was connected with it, by the assurance that his was the throne upon which his seed, Christ, should reign forever and ever. This is called "the sure mercies of David;" for thus saith the prophet: "Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Isa. 55:3. And Paul in his discourse at Antioch (Acts 13:34) connects this, as he afterward wrote to the Hebrews, as already quoted, with the resurrection of Christ. These are his words: "And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David."

In this covenant, securing to Christ the "travail of his soul" (Isa. 53 : 11), lies the predestination and foreordination of the Scriptures, so troublesome to many. It is simply the "election of grace," not of any particular individuals, singled out and made sure of heaven, independent of their own wills, free choice, or mode of action, but only of those who are willing to receive Christ as their Saviour, and do his will. "But as many as received him, to them gave he power to become the sons of God." John 1 : 12. Those whom the Father hath given him are the elect; and all are given to him, who make it their will to accept him; and of these he will lose none, but raise them up at the last day. John 6 : 39, 40.

When the plan of salvation had been formed, and Christ had elected to give his life for the redemption of men, he was then, already, in the intent and purpose of that plan, the offered victim, and is spoken of as the "Lamb slain" — "slain from the foundation of the world" (κόσμος), or from the time when the redemptive economy was established. Rev. 13 : 8. It will be noticed that he is not said to have been slain *before* the foundation of the world, implying that the fall of man and redemption by the death of Christ, were events fixed and foreordained before the world was formed, and man created. This would place too powerful a weapon against the divine government, in the hands of the skeptic.

But the disbeliever asks with an air of expected victory, Did not God foreknow that man would sin? Was it not therefore a settled fact that he would sin? And did not God, therefore, when he made man with that certainty before him, become responsible for the entrance of sin into this world? — So it might look from that point of view, and with that method of reasoning. But as the

Scriptures do not so-express it, it is not necessary to formulate it to such a conclusion. God made man, as he must make all intelligences who are to serve him, a free moral agent, that such service may not be mechanical and constrained, but voluntary and free. As such, he could obey or disobey; could maintain his rectitude or fall into sin. His course was to be determined by his own choice. God did not force him to sin, nor did he intend that he should sin. On the other hand, he made every possible provision, and set before him every possible inducement (short of constraining his free will) to keep him in the path of obedience. Being free, of course God knew that he *might* sin; but this would be a very different thing from saying that he knew that he *would* sin.

And is not this as far as it is necessary to go? To God's omniscience, every possible course that Adam might take as a free spirit, with a free choice, and every possible contingency that might arise from his uncoerced action, was open and plain. So, also, every step necessary to meet any possible contingency, was open to his view. What more was necessary? He could not be taken by surprise. Knowing that it was possible for man to sin, of course every means necessary to meet that contingency would be provided for should it occur. But, it will be asked, does not Peter (1 Peter 1: 20) say that Christ was foreordained to his work *before* the foundation of the world?—No; not “foreordained,” as in the common version, but *foreknown* (προεγνωσμένου). Christ could be foreknown, in God's plan, as a redeemer, to meet a possible contingency of that nature that might arise, without being foreordained to meet a known necessity already in existence. Man chose to sin; then that One foreknown in the counsels of eternity, to meet such a contingency should it arise, entered upon his work, and

in the fulness of time was, as Peter sâys, manifested to the world.

This view of the subject does not restrict the attribute of God's foreknowledge, but greatly enhances it; it leaves man a free moral agent, as he was; and it leaves the skeptic without a case. Christ could, therefore, properly be spoken of only as slain *from* the foundation of the world, just as the Scriptures do speak of him; for it would be as manifestly inconsistent to speak of him as slain *before* the foundation of the world, before the course of man called for such a sacrifice, as it would have been to introduce a type of Christ in the garden of Eden, previous to the fall of man, before a redeemer had become a necessity.



CHAPTER IX.

The Sacrificial System.

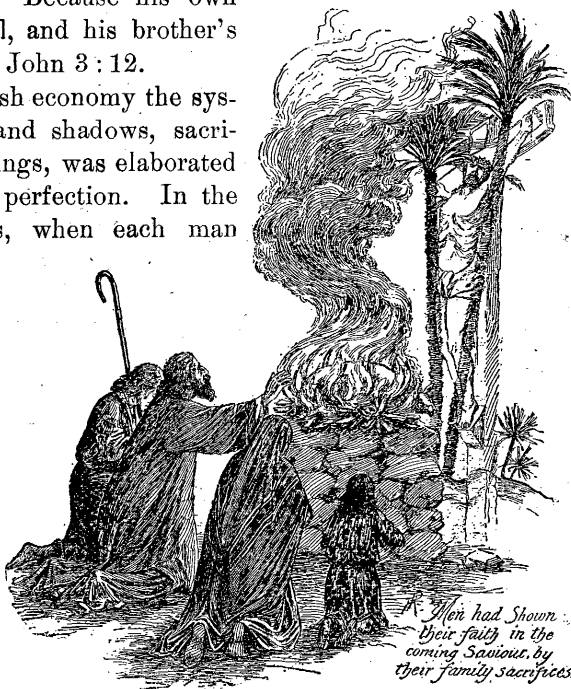
AS soon, however, as man by transgression of the moral law, had become a sinner and needed a Saviour, it pleased God to set forth in type and shadow the Saviour who was to come; and another law, the law of types, shadows, and carnal ordinances, was introduced to regulate the worship of man with the use of these symbols. Immediately outside the gates of Eden, the smoke of sacrifice began to ascend to heaven. This was the origin and the beginning of the universal practise of offering up sacrifices in this world. Sacrifices were of divine appointment, and designed for a most important end. But how sadly have they been perverted from their original design. To what a senseless farce and cruel mockery has the enemy of all righteousness degraded them. Altars are reared, and blood freely flows in all lands; for in his inmost nature man bears a painful sense that he is guilty, and that expiation must in some way be made for his sins. But the blood of animals never can take away sins. Hiding from men's minds the true God; introducing gods according to the conceptions of the human heart, vengeful and abominable; deceiving them as to the end to be accomplished by sacrifices; loading the service with cruelty, and fouling it with lust, how has the enemy turned into a dark and appalling curse, what was first given to men to meet a necessity of their nature, and open a channel through which faith could lay hold upon a living Saviour!

It was in such a faith as this that sacrifices were offered in the beginning. Of the first offerings of which a record remains, we read these words: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." Heb. 11:4. Turning back to the original record in Gen. 4:3-9, we learn at once in what respect Abel's sacrifice was more excellent than Cain's. Cain brought of the fruit of the ground; but Abel brought of the firstlings of his flock. What Cain brought may have been, in itself considered, of as much value, and as beautiful, as the offering of Abel. But an essential feature of a true offering, such as God could accept, was lacking: there was no blood in it; it was but the fruit of the ground. But Abel offered blood which alone could typify a Redeemer who was to come and shed his blood for mankind; for "without shedding of blood is no remission."

Abel's sacrifice showed faith in such a Redeemer, and was pleasing to God. Cain's did not; for it was a bloodless offering, and God could not, therefore, accept it. In Cain's offering, faith, which was the soul and essence of the whole sacrificial system, did not appear; and hence that offering had no merit. Where faith was wanting, the service became a hollow mockery. And because God accepted Abel's service, presented in his own prescribed way, and did not accept the wilful and faithless ceremony of Cain, Cain was angry and turned his wrath against Abel, and slew him. Here was the beginning of the controversy between the followers of truth and the slaves of error; and it has gone forward ever since on the same line: all who have been persecuted for the truth's sake have been represented by Abel; while all persecutors have been the children of Cain, and will be so to the end of

time. And the principle involved always has been, and always will be, the same. It is clearly set forth by the apostle John in these words: "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." 1 John 3:12.

In the Jewish economy the system of types and shadows, sacrifices and offerings, was elaborated to its greatest perfection. In the preceding ages, when each man was patriarch of his own family, men had shown their faith in the coming Saviour, by their family sacrifices, offered according to the lesson handed down from Eden.



Men had shown their faith in the coming Saviour, by their family sacrifices.

But the time had now come for a more complete and definite object-lesson to be set before the world. The sons of Jacob went down into Egypt, a single family; they came out, a great nation. God took them as his people, and entered into so close a relation with them, that he represented himself as being married to them; for, reproaching their ingratitude, he says, "Although I was an husband unto them, saith the Lord." Jer. 31:32. He could

now organize a theocracy in the world, and set among the nations a visible kingdom of his own, to hold up his name and truth before all lands. He made a covenant with them, engaging to make them a holy nation, a peculiar people, and set them at the head among all kingdoms, as his special treasure, if they would obey his voice and keep his covenant. Ex. 19 : 5, 6. This would be the only fitting position for them to occupy as his representatives in the earth. They proved grievously unstable in their promises, and prone to apostasy. Exodus 32. But Nehemiah assures us that the Lord did not forsake nor cast them off for this, but showed himself long-suffering and compassionate toward them, and still went forward with the work he designed to accomplish through them. Neh. 9 : 12-25, 31, 32. He made them the depositaries of his law, by committing to them the lively oracles (the decalogue of ten living commandments). Acts 7 : 38. He then caused them to make him a dwelling-place, and carry it with them in their journeyings, that he might dwell among them, and go with them and give them rest. Ex. 33 : 14. And when they were at length put in possession of the promised land, it was in accordance with the covenant made with them at Sinai. Ex. 23 : 27; Deut. 11 : 25; Joshua 1 : 3-7; 21 : 44, 45.



CHAPTER X.

The Sanctuary.

WE now reach a point in this study when that wonderful building which God caused the children of Israel to erect that he might dwell among them, demands our attention. Viewed in its true light, it becomes luminous with most glorious and far-reaching truths. The objects connected with it were typical of the blessings of the gospel. The services there carried on were typical of the work of Christ. No man can look unto Jesus, and properly understand his position and work, without viewing it in the light of this tabernacle of God, built by Moses in the wilderness,—this shadow cast on earth to show forth “heavenly things.” It was called indiscriminately, tabernacle and sanctuary; but its prominent and permanent name was “sanctuary;” and under that name it will now become of the greatest interest to study the important place it holds in the economy of God’s grace.

The reader will allow, by way of anticipation, a few statements, which, if they are not made good ere the conclusion of this argument, he may feel at liberty to discard, in connection with what is herein intended to be set forth as truth. This sanctuary will be found worthy of our attention, as the great central object in the plan of salvation through Jesus Christ. It was not something confined to the old dispensation, but has a place also in the new. Next to Christ, the minister of the new covenant, and the mediatorial work in which he is engaged, it claims our attention, as the place where the mysterious

process of the world's redemption is carried forward. There is no one object connected with the plan of salvation in the revealed design of which we see the different subjects of revelation blended together in such a harmonious whole. The different parts of a wheel, considered by themselves and alone, may possess symmetry and beauty; but it is only when all are joined together by the central hub and the external felloes that their utility and value are demonstrated, as component parts of a perfect whole. So in the great wheel of truth. All its parts have in them strength and beauty; but the subject of the sanctuary, like the central hub, unites them all together in a harmonious whole. In this subject the great truths of revelation find their focal point. From it in all directions they radiate. It unites the two great dispensations, the Mosaic and the Christian, and shows their relation to each other. It divides with no other subject the high honor of explaining the position and work of our Lord Jesus Christ. Like a brilliant lamp, it illuminates the whole Mosaic economy. In the light of this subject, the books of Moses, with their detail of offerings and sacrifices, their minutiae of rites and ceremonies, usually considered so void of interest and use, if not of meaning also, become animated with life and radiant with consistency and beauty.

It is a key to the interpretation of some of the most important prophecies pertaining to the present time. Neglecting to use this, an expositor can hardly come to right conclusions; using it, he can scarcely go astray. It shows our present whereabouts in the world's history. It answers the question, What of the night? It places the law of God in its true light, draws out the heart in practical Christianity, points the inquirer the way to Christ, shows on what lines the judgment proceeds, how and when the work of mercy for the world will close, Christ

appear, redemption be completed, and the blessings of the everlasting covenant be secured. Strange that a subject occupying so important a position in the divine economy should have been so long overlooked. Strange that so few even now are found to give it in any degree their attention, still less their study. In one movement only is it made a prominent feature. By one people only is it made a special subject, discussed in full, and dwelt upon with delight, as will hereafter appear.

But let us first acquaint ourselves with this building by considering its origin and structure. The way will then be open to consider its uses and design. Perhaps no language can better introduce this part of the subject than that of the apostle Paul in his letter to the Hebrews. In chapter 8, he speaks of the two covenants, the first and the second, the old and the new, under the latter of which we now live. In chapter 9, he shows that both these covenants have a sanctuary, as follows:—

“Then verily the first covenant had also ordinances of divine service, and a worldly *sanctuary*. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the show-bread; which is called the sanctuary. And after the second vail, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy-seat,” etc. Verses 1-5.

Let this language of the apostle's be carefully considered. It both introduces and settles one great division of this question. It tells us definitely what, for a time, constituted the sanctuary of the Lord. During the period covered by the first covenant, which was a period of nearly fifteen hundred years from Moses to Christ, while the tabernacle, ordained as thus plainly described, was in existence, there can be, in the face of these words

of Paul's, no controversy as to what constituted the sanctuary. Turning to the records of those times, we find a more definite mention of this unique structure, which, from its bearings and relations in the temple of divine truth, deserves to be examined with absorbing interest.

Go back to the time when Israel was delivered from Egyptian bondage. They had just passed to the farther shore of the Red Sea, through the path the Lord had opened for them, while the waters stood as a wall on either side. The Egyptians essayed to do the same thing, and went into the midst of the sea. God commanded Moses to stretch out his rod over the sea, and the Egyptians were caught in the grip of the returning flood, and perished at his feet. Listen to the song of triumph which Moses then sang: "The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an *habitation*." Ex. 15:2.

Here is given the first intimation of that building which the Lord was soon to cause to be erected, that he might dwell among his people. In Ex. 15:17 the word "sanctuary" occurs for the first time in the Bible: "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord, which thy hands have established." It has been inferred from this that the land of Canaan, in which Israel were at length to be settled, must be the sanctuary. But it should be borne in mind that the language here used is pronounced in the exhilaration of triumphant song, and all the figures of poetry are freely allowable. The word "sanctuary" is by metonymy applied to the place where Israel were to dwell, because there at last the sanctuary was to be located, and would then constitute the most important object therein. David, in Psalm 78, describes

this portion of Israel's history, and thus furnishes an inspired commentary on this song of Moses. Ps. 78 : 54: "And he brought them to the *border* of his sanctuary, even to this *mountain*, which his right hand had purchased." And then referring to the temple, he says in verse 69, "And he *built* his sanctuary like high palaces, like the earth which he hath established forever."

Returning to the record in Exodus, there is found in chapter 25 and onward, more definite information concerning this sanctuary and how it was to be constructed. God communed with Moses in regard to the offerings the people were to bring, out of which to construct his dwelling-place, and then said, "And let them make me a sanctuary; that I may dwell among them." Verse 8. The definition of the word "sanctuary" is, a "holy or sacred place;" and to this must now be added, according to this revealed purpose of God, "the dwelling-place of the Most High." So far as its use in the Scriptures, therefore, is concerned, it is to be looked upon, while it was located here upon the earth, as the visible habitation of God among men. How this fact tends to enhance the interest with which it should be regarded by every inquiring mind!

In the third month after their departure from Egypt, the children of Israel came to the wilderness of Sinai. Moses was then summoned up into the mount, to an audience with his Maker. Forty days and nights were consumed in that memorable interview. During this time Moses was shown the pattern of the sanctuary, and all the sacred vessels, and received full instructions in relation to its construction and arrangement. The reader will do well to study the particular description of the tabernacle erected by Moses, as minutely set forth in

Exodus, chapters 25-31. Suffice it here to say that it was a structure of extraordinary magnificence. Being at first adapted to the situation of Israel before their entrance into Canaan, it was made a movable structure, which could easily be taken down; transported from place to place, and erected again in the various stages of their journey. To this end, the walls of the building were formed of detachable boards, set upright, and joined together with bars; and all, both boards and bars, were overlaid with gold. The building was thirty cubits in length, ten in width, and ten in height. At the east end, which was the entrance, there were five pillars of shittim wood, overlaid with gold, having hooks of gold and sockets of brass. Over the tabernacle, thus erected, were thrown four different coverings. The first and inner covering was composed of fine linen, embroidered with figures of cherubim in blue, purple, and scarlet. By this would be formed a ceiling of surpassing beauty and magnificence. The second covering was made of goats' hair; the third of rams' skins dyed red, and the fourth and last, of badgers' skins. A richly embroidered curtain suspended from the five pillars overlaid with gold, that stood at the entrance upon the east, formed the door of the tabernacle.

The sacred tent was divided into two apartments by means of a vail suspended from four pillars of shittim wood, overlaid with gold, set in sockets of silver. In what proportion the sanctuary was thus divided we are not informed; but it was undoubtedly the same that was afterward observed in the temple (1 Kings 6) in which two thirds of the space was allotted to the first apartment, and the remaining one third to the second. In this case the holy place, or first apartment, would be twenty cubits

long by ten wide and ten high; while the second apartment, or most holy place, would be ten cubits in all its dimensions, constituting a perfect cube.

In the first apartment, or holy place, were three pieces of furniture worthy of notice: the golden candlestick, the table of showbread, and the altar of incense. The candlestick was of solid gold, the table of showbread and the altar of incense, of shittim wood, but overlaid throughout with pure gold. The candlestick had three branches projecting from each side, which with the central shaft furnished seven lamps.¹ These were kept continually burning, and were the only means of lighting the sanctuary. The table of showbread contained twelve loaves to represent the twelve tribes of Israel. These were changed every Sabbath, fresh bread being put in place of the old. The altar of incense was used for the purpose of offering up sweet incense with the sacrifices. In the second apartment, or most holy place, were also three objects to claim attention: the ark, the mercy-seat, and the cherubim. The ark was a chest of shittim wood, two cubits and a half in length, a cubit and a half in breadth, and the same in height. It was overlaid within and without with pure gold. In this ark were deposited the two tables of stone, containing the ten commandments, written by the finger of God. It was made expressly for this purpose. The mercy-seat was the cover of the ark, of solid gold, and the cherubim were likewise of pure gold, on either end of the mercy-seat. It was called the mercy-seat, not because the high priest ever sat there in the sanctuary service, but because mercy there had its seat. For on the day of atonement, as we shall see, blood was

¹ This is the form shown on the arch of Titus in Rome, representing the candlestick brought from Jerusalem, and is doubtless the same as it had always borne in the Jewish service.

sprinkled on the cover of the ark to satisfy the claims of the law reposing beneath; and through this service mercy was extended to repentant sinners.

It was above the ark, over the mercy-seat, in the most holy place of the sanctuary, that the holy shekinah of God's presence was manifested; and from that awe-hallowed spot, God usually communicated with his people. And so David prays: "Thou that dwellest between the cherubims, shine forth." Ps. 80:1.

- For the construction of all this wonderful work God called certain ones, and qualified them by putting his Spirit upon them. The sanctuary was not therefore merely the work of men; it was the inspiration of the Holy Spirit, manifested in a most wonderful work of art. How impressive must have been the scene presented by the interior of this building. There were its walls, having all the appearance of massive and solid gold, and reflecting in a thousand directions the light of the seven lamps of the golden candlestick; there were the table of showbread and the altar of incense, glittering in the light of the candlestick like burnished gold; and there was the curtain that formed the gorgeous ceiling, with its mystic figures of cherubim in blue, and purple, and scarlet, adding its beauty to the brilliant scene. While in beyond the second vail, was the glorious shekinah, or visible manifestation of God's glory, into the awful presence of which, except the high priest's entrance once every year, no man could venture and live. Heb. 9:7.

In the second year after Israel had departed from Egypt, in the first month, on the first day of the month, the tabernacle was reared up. And Moses spread abroad the tent over the tabernacle, and he put the testimony (the tables of the ten commandments) into the ark, and the mercy-seat upon it, and brought it into the tabernacle,

and hung the vail; he placed the table of showbread and the golden candlestick in the first apartment, and lighted the lamps before the Lord; he put the golden altar of incense before the vail, and burnt sweet incense thereon; and on the altar, before the door of the tabernacle, he offered the burnt offering and the meat-offering as the Lord commanded. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. Exodus 40. The dwelling-place which God had directed the people to prepare for his habitation, was now completed; and in a cloud of glory, into the presence of which even Moses was not able to enter, God accepted their work, and took possession of his dwelling. All the particulars herein alluded to, will be found set forth in that portion of the book of Exodus to which the reader's attention has been cited. God had now taken possession of his dwelling-place, in the midst of his people.

We have now before us the sanctuary as Moses erected it in the wilderness of Sinai one thousand four hundred and ninety years before Christ. With its ark of the covenant, its mercy-seat, and its glorious shekinah, it constituted the heart and center of Israel's religious worship under that typical system. Being, as already noticed, at this time in the period of their wanderings, the sanctuary as first given to the Israelites was adapted to their condition. It was so constructed that it could be easily taken down and borne with them in their journeys, and immediately erected wherever the divine presence, which accompanied them in a cloud by day and a pillar of fire by night, should direct them to pitch their camp. Num. 9:15-23.

The Levites were set apart to the service of the sanctuary, and were commanded to bear it, and all its sacred vessels, when the camp set forward. Thus it was

with them during the forty years in which they journeyed in the wilderness. During this time, this building which God claimed as his dwelling-place, and where his service was performed, is fifty-six times called the sanctuary, in the following instances: Ex. 25:8; 30:13, 24; 36:1, 3, 4, 6; 38:24-27; Lev. 4:6; 5:15; 10:4; 12:4; 16:33; 19:30; 20:3; 21:12 (twice), 23 (plural); 26:2; 27:3, 25; Num. 3:28, 31, 32, 38, 47, 50; 4:12, 15 (twice), 16; 7:9, 13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73, 79, 85, 86; 8:19; 10:21; 18:1, 3, 5, 16; 19:20.

It will be of interest to follow briefly the history of this building in the vicissitudes through which it passed so long as it constituted the sanctuary, or dwelling-place of God, on the earth. Long after Israel had entered the land of Canaan, according to the promise of God, the sanctuary assumed a new phase, in the form of —

1. — THE TEMPLE.

It pleased God at this time that the sanctuary should take a more permanent form. All necessity for a movable structure, to be temporarily located in different places, had ceased to exist. The period of Israel's journeyings had long gone by. They had become safely established in the promised land. The period of the judges, during which the affairs of Israel were often uncertain and the times troublous, though exceeding in duration more than four hundred years, was also ended. The tribes of Israel were consolidated into a new and powerful kingdom. Under David, the Hebrew scepter established its broadest sway.

At length God gave him rest from all his enemies round about. 2 Samuel 7 and 8. Then came the house of God into his mind, and to the prophet Nathan he thus

spoke: "See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains." This doubtless refers to the tent which he had pitched for it in the city of David, to which the words of Uriah the Hittite (2 Sam. 11:11) also probably referred.

The prophet approved of what was implied in the language of David, that he purposed to prepare a suitable structure for the permanent abiding-place of the ark of God, and he said, "Do all that is in thine heart; for the Lord is with thee." But the Lord the same night reversed the decision of the prophet, saying to the king that he could not build a house for him to dwell in; for he had been a man of war and had shed much blood. This was an important and a holy work. In this house the olive-branch of peace was to be held out by Heaven to a rebellious world, and none but those whose lives had been passed in peace could be employed in its erection.

2.—THE TEMPLE BUILT AFTER A PATTERN.

Nevertheless to David was given, by the Spirit of God, an accurate pattern of the temple, and all things pertaining thereto, just as Moses had received the pattern of the tabernacle in the wilderness of Sinai. This we find in 1 Chron. 28:11, and onward. In verse 19, David says: "All this the Lord made me understand in writing by his hand upon me, even all the works of this pattern."

Besides thus receiving the pattern, it was permitted him to make also abundant preparation for the coming building. Its erection was committed to his son Solomon, and to him and the princes, David gave the following solemn charge concerning this work: "Now set your heart and your soul to seek the Lord your God; arise therefore, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy

vessels of God, into the house that is to be built to the name of the Lord." 1 Chron. 22 : 19. This temple was to be built on Mount Moriah in Jerusalem.

Again : 1 Chron. 28 : 10 : "Take heed now; for the Lord hath chosen thee to build an house for the sanctuary: be strong and do it."

Mark, it was the *sanctuary* for which provision was thus carefully being made,—the *sanctuary*, of which David had seen the pattern, for which he had made ready his material, and concerning which he gave this charge.

The intimate connection of the temple with its prototype, the tabernacle, is shown in the general arrangement and furniture of the building. Like the tabernacle, it had its holy and its most holy place. But these, in all their dimensions—length, breadth, and height—were exactly double those of the tabernacle. Thus the most holy place was twenty cubits each way, instead of ten, and the holy place twenty by forty cubits, instead of ten by twenty.

Besides these apartments there was a porch of ten cubits at the entrance, and surrounding chambers for the use of the priests, besides various courts and covered porches surrounding the whole. Altogether it covered a large area, and presented an imposing and magnificent appearance. Rising from its commanding height like a mountain of marble and gold, it stood before the world a monument of splendor more gorgeous and wonderful than men had ever looked upon before. The carving of the walls of the house with figures of cherubim, the overlaying of it with pure gold within and without, the doors of olive-trees adorned with carved work and overlaid with gold fitted to the carvings, with other innumerable and costly ornaments and embellishments, were accomplished at an expense, says Dr. Clarke, which it is impossible to estimate.

Two gigantic cherubim, of olive-wood, overlaid with gold, each ten cubits high, were prepared for the most holy place, and put in position on either side of the spot upon which the ark was to rest. "And they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house." They thus constituted an impressive symbol of the two dispensations which span the day of redeeming grace, and touch each other over the mercy-seat and the law of God.

Many of the vessels of the sanctuary were also enlarged and multiplied for the temple service. Ten golden candlesticks shed their light in the holy place, and ten tables held the consecrated bread which was placed each Sabbath before the Lord. 2 Chron. 4 : 7, 8.

At the expiration of seven years and six months from the commencement of the work, the building was completed, though the dedication did not take place till the following year, the twelfth of Solomon's reign. Having all things prepared for this joyful occasion, Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, that they might bring up the ark of the covenant of the Lord out of the city of David, to its new abode. 1 Kings 8. And King Solomon, and all the congregation of Israel that there assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. What an imposing and joyful procession must that have been!

They also brought up the tabernacle. The original tabernacle was left at Gibeon thirty-eight years before; and it is generally supposed that David had erected a new one for the ark when he brought it to his city. Which of

these was brought into the temple? Some think both; but Dr. Clarke suggests what seems the more probable view, that the original tabernacle was brought up from Gibeon, to be preserved in the temple as a relic, and the temporary one erected by David was destroyed.

The ark was brought into its position in the most holy place between the wings of the cherubim, and thus again became connected with the sanctuary, after a separation of one hundred and thirty-six years. God approved of all that had been done suitably to prepare for his worship as adapted to that time; and as he had taken possession of the first tabernacle (Ex. 40 : 34), so now he takes possession of this: "And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord." 1 Kings 8 : 10, 11.

That was a day of joy in Israel. The thousands of offerings consuming upon the altars, the clouds of incense that rose above the temple, the sounds of the instruments of music, and the voices of the singers, the inimitable prayer of Solomon, the wisest of men, the glory of the new temple, the vast concourse of people, and above all, the crowning visitation of the shekinah, or visible glory of God, as he took possession of his dwelling, all conspired to render this —

THE MOST IMPOSING RELIGIOUS SERVICE EVER PERFORMED
IN THIS WORLD, EITHER BEFORE OR SINCE THAT TIME.¹

Twenty-two thousand oxen and one hundred and twenty thousand sheep constituted Solomon's peace-offering. Besides this there were his meat-offerings, his burnt

¹Phillip Smith, in his "History of this World," vol. i, p. 173.

offerings, and his drink-offerings, besides the offerings of the assembled multitudes. Fourteen days the king and all Israel kept a feast unto the Lord, and then the people returned to their homes, blessing the king, and glad of heart for all the goodness of the Lord.

During Israel's sojourn in the wilderness, the tabernacle, as we have seen, was fifty-six times called the sanctuary. From its entrance into the holy land till its incorporation into the temple, it is nineteen times more called the sanctuary in the following passages:—

Joshua 24 : 26; 1 Chron. 9 : 29; 22 : 19; 24 : 5; 28 : 10; 2 Chron. 20 : 8; Ps. 20 : 2; 28 : 2, margin; 29 : 2, margin; 63 : 2; 68 : 24; 73 : 17; 77 : 13; 78 : 54, 69; 96 : 6, 9, margin; 134 : 2; 150 : 1.

3.—DESTRUCTION OF THE TEMPLE.

With the dedication of Solomon's temple, the earthly sanctuary reached the zenith of its glory. Its sacred vessels were perfect and complete. It contained the very ark which was made by Moses, under the express direction of Heaven; and that ark contained the very tables of stone which had been written by Jehovah himself. The temple building was a structure of unsurpassed magnificence and glory, and there was nothing to hinder the Levitical worship from going forward in all its perfection.

It would be pleasant long to contemplate both the temple and the sanctuary in this prosperous condition; but the dark specter of sin, with its inevitable train of judgments and calamities, soon appears upon the scene.

The temple was dedicated B. C. 1005. Thirty-four years after this, B. C. 971, Shishak, king of Egypt, having declared war with Rehoboam, took Jerusalem and carried away the treasures of the temple. 1 Kings 14 : 25, 26; 2 Chron. 12 : 9. But when the king humbled

himself, thus turning from the sins which had brought down the judgments of God upon him, God turned from his wrath against him. Verse 12.

Jehoash commenced the work of repairs B. c. 856. 2 Kings 12:4, 5. Ahaz, king of Judah, becoming involved in war with the kings of Israel and Damascus, robbed the temple to pay Tiglath-pileser, king of Assyria, whom he had summoned to his aid (2 Chron. 28:21, 22) B. c. 740. Hezekiah, his son, in a measure repaired this loss, but was himself finally compelled to take all the riches of the temple to purchase peace from Sennacherib, who had come against him. 2 Kings 18:14-16.

Manasseh, son and successor of Hezekiah, profaned the temple of the Lord by setting up altars to all the host of heaven, even in the courts of the Lord (2 Kings 21:4-7), for which God delivered him into the hands of the king of Assyria. He was loaded with chains and carried beyond the Euphrates (2 Chron. 33:11) B. c. 677. But, humbling himself and repenting of his sins, he was sent back to his own dominions, and labored to repair the profanations he had committed upon the house of the Lord. Verses 14-16.

Josiah, king of Judah, labored zealously to repair the edifices of the temple. 2 Kings 22:4-6. He commanded the Levites to put the ark of the Lord in the sanctuary in its proper place, and that they should no more bear it about, as they probably had done during the administrations of the wicked kings who had reigned before him. 2 Chron. 35:3.

But these were only slight profanations and calamities, compared with the storm of destruction, the projected shadow of which was now beginning to darken that devoted land. The nation had sunk to so low a depth of sin that God could no longer dwell among them. Zeph-

aniah complains that her prophets were light and treacherous persons, that her priests had polluted the sanctuary and done violence to the law. Zeph. 3:4. By the prophet Ezekiel (chapter 23:38, 39), the Lord laid the same things to their charge, and adds (chapter 24:21), "Behold, I will profane my sanctuary." Therefore,—

✓ 4.—GOD AGAIN FORSAKES HIS SANCTUARY.

It is never without warning that God visits his people in judgment. The long record of his dealings with them presents no exception to this rule. In this case the warning had been given in these words:—

"But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel. And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh." Jer. 7:12-14. (See also chapter 26:1-7.)

What had God done to Shiloh? Let David answer: "When God heard this, he was wroth, and greatly abhorred Israel: so that he forsook the tabernacle of Shiloh, the tent which he placed among men; and delivered his strength into captivity, and his glory into the enemy's hand." Ps. 78:59-61. To do the same to the temple would be to forsake it, and give it into the hands of the enemy.

The manner in which the people received this warning set the seal to God's purpose in this respect. "They mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy." 2 Chron. 36:16.

Nebuchadnezzar, king of Babylon (the first universal empire, the head of gold of the great symbolic image of Daniel 2), was the instrument God selected to carry out his purpose. In the year B. C. 606, Jerusalem was taken, the temple plundered, a part of the sacred vessels removed and placed in the temple of Belus in Babylon; multitudes of the people were transported into the land of their captors; the sons of the royal family, and the nobility of the nation were made eunuchs and slaves in the palace of the king of Babylon; the whole land was made tributary; the king Jehoiakim became a vassal to the king of Babylon, and the predicted seventy years' captivity commenced. Jer. 25 : 11, 12; 2 Chron. 36 : 6, 7.

The evil behavior of Jehoiachin, son of Jehoiakim, brought Nebuchadnezzar against Jerusalem the second time, B. C. 599, when he made still further depredations on the house of the Lord, and its sacred vessels. Verse 10.

And lastly, the wicked course of Zedekiah, Jehoiachin's successor on the throne of Judah, drew upon Jerusalem that terrible destruction which for a while blotted it from the face of the earth. Zedekiah foolishly defied the power of the king who had already twice taken Jerusalem. Nebuchadnezzar was thus brought a third time against the doomed city, determined this time to quell forever its rebellious spirit. After a siege of about one-year the city fell—B. C. 588. All the vessels that could be found in the house of the Lord, were taken out, and all the riches were secured that could be found in every house in the city. The temple and the whole city were then set on fire. The walls, fortress, and towers were overthrown, and every building in the city was leveled to the ground, till, excepting only the piles of unconsumable rubbish, the site of Jerusalem was as bare as if no human foot had ever trodden thereon.

As God had done to the sanctuary at Shiloh, he had now done to the sanctuary at Jerusalem; but with tenfold heavier judgment. In the light of these facts the following references to the sanctuary are easily understood: Ps. 74:3, 7; 79:1; Isa. 63:18; 64:10, 11; Eze. 24:21; Jer. 51:51; Lam. 1:10; 2:7, 20; 4:1.

While Israel were thus dispersed among the nations, and their beautiful sanctuary at Jerusalem lay in ruins, God promised to be unto them *as* a little sanctuary, in the countries where they should come. Eze. 11:16. Toward the close of the seventy years' captivity, Daniel prayed thus to God, "Cause thy face to shine upon thy sanctuary that is desolate." Dan. 9:17.

5.—A CONDITIONAL SANCTUARY.

While the Jews were reaping the fruit of their departures from God, in the seventy years' captivity in Babylon, B. C. 606-536, the Lord set before them a new sanctuary, wonderful and glorious, which they would be put in possession of, and the ministrations of which they would enjoy, if they would comply with the conditions upon which it was offered them. This sanctuary has never been seen on the earth; and the question why the prophecy has never been fulfilled very naturally arises and demands solution. The skeptic very promptly presents his solution in the assertion that the word of God has failed; others offer a solution on the hypothesis that the time has not yet come for its fulfilment, but that it is to be fulfilled in the future, in a period which they denominate "the age to come," wherein they picture great things to be accomplished, upon which they dwell with earnest, though not well-founded, delight. The interest of true criticism therefore demands, that, in passing, a

little attention be paid to this prophecy. The contention which will here be maintained, is that the prophecy has not failed, because no word of God can fail, and that it is not to be fulfilled in a future age beyond the present dispensation, because the condition of things brought to view in the prophecy, is such as cannot possibly exist under the future reign of Christ. Indeed, this condition of things could not exist even under the gospel in the present state of the world; and therefore if it has been fulfilled at all, it must have been fulfilled under the former, or Mosaic, dispensation. But such a fulfilment never has been seen, and the question, Why? therefore still remains to be answered. The fact has already been mentioned that the prophecy, of which this is a part, was given on conditions; that is, if the people would do certain things, the prophecy would be fulfilled; and if they did not do them, it would not be fulfilled. The conditions were, that the people should undergo a radical and thorough change of heart, that they should recover themselves from the spirit of apostasy which had brought upon them their present calamities, and humble themselves with shame and contrition of heart, before the Lord, in view of all their past failures. If they would not do these things the Lord did not propose to confer upon them the favors he now offered; for it would be like casting pearls before swine. In Eze. 43:11, the Lord says, "If they be ashamed of all that they have done, show them the form of the house," etc. Conversely it is implied that if they would not do this, the sanctuary proposed was never to be given them. The fulfilment, then, all depended upon their course of action. But were they ashamed? did they comply with the conditions? — Not in the least. Jeremiah, speaking prophetically (chapter 6:15), said that they

would not; and when under Cyrus they had opportunity to return to their own land, only a few, comparatively, had sufficient zeal for the Lord to accept the offer.

But to make the matter doubly sure, let the specifications of the prophecy itself show in what dispensation it was to be fulfilled, if fulfilled at all. The conclusion soon becomes very necessary, that it was designed to be fulfilled, not in the future dispensation, which is the immortal state; not even in the present dispensation; but in the past. This will appear evident from a few of its statements.

1. It was to be fulfilled while circumcision was in force. Eze. 44:9. But circumcision was abolished at the first advent. Gal. 5:2; 6:12.

2. It was while divorce was allowed. Eze. 44:22. But that law is now done away. Matt. 5:31, 32; 19:8, 9. *was not in it*

3. It was to be while the Jewish distinction between meats, clean and unclean, was recognized. Eze. 44:23, 31. But that does not now hold. Acts 10:11-16; Romans 14. *was not in it*

4. Sacrifices, offerings, burnt offerings, sin-offerings, of bulls and goats, were then in force. Ezekiel 46. But they would be now, and at any future time, sinful in the sight of God, as a sign of unbelief that Christ, the antitype, had come. Heb. 9:9-14; 10:1-14.

5. The feasts and the Jubilee were to be in force. Eze. 45:21-25; 46:9, 11, 17. But they were nailed to the cross. Col. 2:14-17.

6. The Levitical priesthood was to be in force. Eze. 40:46; 44:15. But the priesthood of Melchisedec, which passeth not to another, has taken its place. Heb. 5:6.

7. It was to be while "the middle wall of partition" existed, as all these ordinances prove, as well as the acknowledged distinction between "the seed of the house of Israel" and the stranger. But this wall of partition is now broken down, and this distinction no longer exists. Eph. 2:14.

All these considerations show that it could have been fulfilled only while the dispensation of types and shadows and Jewish distinctions continued; but that dispensation has given place to the new dispensation, or the gospel age. And why the prophecy was not fulfilled and Israel never had the sanctuary here described, has already been stated.

What, then, shall be said of those who make this a prophecy to be fulfilled in the future age? A few considerations will show the folly of such an application.

1. In the future state, Christ is to be the Prince over Israel; and there is to be but one. Luke 1:32, 33. But the prince brought to view by Ezekiel is a poor, frail mortal, as is shown by the following representations made concerning him.

2. He is commanded to offer a bullock, as a sin-offering for himself. Eze. 45:22. But Christ, the Prince of the future state, is himself the great sin-offering for the world. 1 John 2:1, 2.

3. He was to offer all manner of offerings for himself. Eze. 46:1-8. But Christ caused all these offerings to cease at his death. Dan. 9:27; Eph. 2:15; Col. 2:14.

4. God says to the princes mentioned by Ezekiel, Take away your exactions from my people. Eze. 45:9. But when Christ reigns, there will be nothing oppressive; for the officers will be peace, and the exactors, righteousness. Isa. 60:17-19.

5. Ezekiel's prince was to have sons and servants to whom he might, if he chose, give an inheritance; but it was to return to him in the year of Jubilee; and he was forbidden to oppress the people. Eze. 46:16-18. Surely it would be blasphemous to apply this to Christ, to whom it must apply if this prophecy has reference to the future state.

6. And finally, in the state of things Ezekiel brings to view, there are marriages, divorces, and *deaths*. Eze. 44:22, 24-27. But in the future state they neither marry nor are given in marriage, but are equal unto the angels, and can die no more. Luke 20:35, 36.

Thus it is demonstrated, (1) that Ezekiel has no reference to the world or age to come; (2) that he has no reference to the present dispensation; (3) that his prophecy refers wholly to the past, or Mosaic, dispensation; (4) that the prophecy was conditional, and the time having passed and the conditions never having been complied with, it never has been, and never is to be, fulfilled.

To the building offered by Ezekiel, the word "sanctuary" is eighteen times applied in the following instances: Eze. 41:21, 23; 42:20; 43:21; 44:1, 5 (verses 7, 8, refer to Solomon's temple), 9, 11, 15, 16; 27; 45:2, 3, 4, 18; 47:12; 48:8, 10, 21.

6.—LAST APPEARANCE OF THE SANCTUARY.

When the seventy years of Israel's captivity had expired, and the land of Judea had lain desolate and thus enjoyed her sabbaths, of which the wickedness of the people had deprived her (Lev. 26:34, 35; 2 Chron. 36:21), the Lord, in fulfilment of his word, stirred up the spirit of Cyrus, king of Persia, to make a proclamation throughout all the kingdom, that of all the people

of the God of heaven dwelling therein, whosoever would might return to Jerusalem. Two tribes only, as tribes, Judah and Benjamin, acknowledged the heavenly token, and availed themselves of the opportunity offered. The majority of the other tribes chose to remain in their iniquity, and to abide still in the land of the heathen. But some of all the tribes joined themselves to the returning company, so that "all Israel" was represented, and all the tribes were perpetuated in Judea after the captivity. Ezra 6:17, 21; 8:35; 10:1; Acts 26:7. Hence the idea sometimes advanced that there are ten lost tribes which are to be restored at some time in the future; is a conjecture wholly imaginary. 2 Kings 17:18-23.

Forty-two thousand three hundred and sixty persons, enough to people quite a respectable city, returned, under the proclamation of Cyrus, to the site of Jerusalem, to rebuild the house of the Lord. And the sacred vessels which had been taken away were also restored. Ezra 5:13-15. Fifty-two years after the complete destruction of the first temple, the foundation of the second was laid by Zerubbabel. The prophets, Haggai and Zechariah, encouraged the builders. Ezra 5:1; 6:14. Hindered fifteen years through the influence of the Samaritans and others, it was at length finished and dedicated in the sixth year of Darius Hystaspes, B. C. 515, twenty-one years after its commencement.

When the foundation of this house was laid, the younger portion of the people shouted for joy; but the elders of the congregation, who had seen the former house, and remembered its glory, wept when they considered what would be lacking in this house. Ezra 3:10-13. Yet it was in the end to have greater glory than

the former house; for unto it in the fulness of time, He who was the Desire of all nations, the Lord of life and glory, was to come. Haggai 2.

Things Lacking in the Second Temple.—It was not with respect to size that the first house surpassed the latter; for this was of the same dimensions as the former, being built upon the same foundations. But those marks of the divine favor which were the main glory of the first temple, were wholly wanting in this. These the Jews reckon up in five particulars; namely, (1) the ark, and the mercy-seat which was upon it; (2) the shekinah, or divine presence over the mercy-seat; (3) the urim and thummim; (4) the holy fire from the altar; (5) the spirit of prophecy.

What Had Become of the Ark?—Upon this question there has been expended much conjecture. That it, with the other larger furniture of the sanctuary, was not carried to Babylon is generally admitted; as, if it had been, it would have been brought back with the other sacred treasures which had been carried thither (Ezra 1:8–11), and some mention would without doubt have been made of it. It is believed by some that it was hidden away and preserved by Jeremiah. A passage in the book of Maccabees gives much countenance to this view. The record says that Jeremy the prophet, “being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain where Moses climbed up, and saw the heritage of God. And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle and the ark, and the altar of incense, and so stopped the door. And some of those that followed him came to mark the way, but they could not find it. Which, when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the

time that God gather his people again together, and receive them unto mercy." 2 Mac. 2 : 4-7. And from this latter expression some have inferred that it is to be discovered and brought forth again before the end. "Most of the Jews will have it," says Prideaux, "that King Josiah, being foretold by Huldah the prophetess, that the temple, speedily after his death, would be destroyed, caused the ark to be put in a vault underground, which Solomon, foreseeing this destruction, had caused of purpose to be built for the preserving of it." For proof, they produce 2 Chron. 35 : 3. But Prideaux argues that "these words import no more than that Manasseh or Ammon having removed the ark from where it ought to have stood, Josiah commanded it again to be restored to its proper place."

With the exception of the passage from Maccabees, all is conjecture. But with respect to the ark there would seem to be more probability of divine interposition than with respect to any other articles of the tabernacle furniture; for they were the work of men; and although the ark was the work of men, and even these tables had been prepared by Moses at the direction of God (Ex. 34 : 1), yet "the writing was the writing of God, graven upon the tables" (Ex. 32 : 16; Deut. 10 : 1-4), and it does not seem probable that God would permit any of the work of his hands, which he had made so sacred that even his own people could not look upon it and live (1 Sam. 6 : 19), to be made the object of sport and destruction by wicked men. It is much more pleasing and satisfactory to suppose that it was carefully preserved, as stated in Maccabees, even if it be necessary to take the latter part of that quotation as a true prophetic utterance, that it shall yet be discovered and brought forth in the latter days, as a confirmation of the word of God, when the skeptic and

the higher critic are doing their utmost to destroy it. The want of the ark was, however, supplied as to the outward form; for an ark was made of the same shape and dimensions as the first, and placed in its appropriate position in the second temple;¹ but it contained no tables of the law, only two scrolls upon which the ten commandments were inscribed; besides there was no appearance of the divine glory over it, and no oracular answers were given from it.

The Urim and Thummim.—These were the third objects specified as wanting in the second temple. As to what constituted the urim and thummim, Prideaux concludes that the words meant “only the divine virtue and power given to the breastplate in its consecration of obtaining an oracular answer from God, whenever counsel was asked of him by the high priest with it on, in such manner as his word did direct; and that the names urim and thummim were given hereto, only to denote the clearness and perfection which these oracular answers always carried with them; for these answers were not, like the heathen oracles, enigmatical and ambiguous, but always clear and manifest; not such as did ever fall short of perfection, either of fulness in the answer, or certainty in the truth of it. And hence it is that the Septuagint translates urim and thummim by the words *delosin kai cletheian*; i. e., manifestation and truth, because all these oracular answers given by urim and thummim were always clear and manifest, and their truth ever certain and infallible. As to the use which was made of the urim and thummim, it was to ask counsel of God in difficult and momentous cases relating to the whole state of Israel.”²

Five hundred years elapsed. The temple as might

¹ “Lightfoot on the Temple,” c. 15, s. 4.

² Connection, vol. 1, p. 156.

well be supposed, became, during this time, in many respects sadly in need of repairs. Hereupon Herod the Great, to ingratiate himself with the Jews, conceived the idea of rebuilding it throughout. The old temple was pulled down to its foundation, and the building of the new one commenced B. C. 19. It was this temple to which the Jews referred when they said to the Saviour at his first Passover, in the spring of A. D. 28, "Forty and six years was this temple in building." John 2:20. It had been completed the year before, A. D. 27, the very year in which Christ commenced his public ministry. To this temple, according to the prophecy of Haggai, the Desire of all nations had now come. Happy would it have been for the Jews, if, knowing the time of their visitation, they had received him as their Lord, and accepted the blessings he came to bring them.

Externally, this building, the temple built by Herod, was at once the admiration and envy of the world. "Its appearance," says Josephus, "had everything that could strike the mind and astonish the sight; for it was on every side covered with solid plates of gold, so that when the sun rose upon it, it reflected such a dazzling effulgence that the eye of the beholder was obliged to turn away from it; being no more able to sustain its radiance than the splendor of the sun." "It appeared at a distance like a huge mountain covered with snow; for where it was not decorated with plates of gold, it was extremely white and glistening."

Thus we are brought to the time of our Saviour. That covenant which had its ordinances of divine service in connection with "a worldly sanctuary," was drawing to a close. The great Sacrifice, to which the offerings of the sanctuary pointed, was about to be offered. The Lord was engaged in his solemn mission of love to man.

Often would he have gathered them, to enlighten their blindness, heal their backslidings, and save from destruction. But they would not. Their incorrigible resistance at length wrung from him the mournful lamentation, "Behold, your house is left unto you desolate." Matt. 23 : 38. Yes, their beautiful house, the Spirit and presence of God driven therefrom, had become only a tomb of darkness and death. And as Christ departed with sad and lingering footsteps from the temple, the fearful doom which he saw awaiting that people obliged him to declare, not in anger, but in sorrow, that the temple should be thrown down, so that not one stone should be left upon another.

This temple, as already noticed, had but just been completed when Christ commenced his earthly ministry in A. D. 27. His ministry continued three years and a half, to the Passover in the spring of A. D. 31. Just before his death he pronounced the foregoing mournful sentence against them. How little they thought, as they took possession of their new and beautiful house, that its probation, and their own, was so short. They were never better satisfied with their spiritual standing than at that very moment. Never before were they riding so high on the wave of spiritual pride. And never were they so near destruction. What a striking spectacle of spiritual deception! They might have accepted their Redeemer, and been saved. The typical service, of course, would have ceased. But Jerusalem would have been spared; and the temple would still have stood, to become the center of the still more glorious service of the gospel. For only one thing was needed — compliance with God's purposes, obedience to the divine will — to cause that nation to continue, and Jerusalem to stand as the metropolis and praise of the whole earth. Jer. 17 : 24-27. But they did not

recognize the day of their visitation; they did not know the things which belonged to their peace; and they were consequently sadly hidden from their eyes. Luke 19: 41-44.

In the purpose of God, the services of this worldly sanctuary were now at an end. And when, amid the startling scenes, the darkness and the earthquake, that attended the crucifixion of the Son of God, unseen hands violently rent in twain the magnificent veil that hung before the holy of holies, it was the solemn signal that its services had really come to an end; for in him and of him who hung upon the cross, was the antitype of all the types, the substance of all the shadows which had gone before.

A few short years sufficed to bring the literal fulfillment of our Lord's prediction. The Jews rebelled against Rome; and the armies of Rome environed Jerusalem. The city fell. Titus, the Roman general, desired to spare so gorgeous a trophy as the temple; but a Roman soldier, impelled by a blind spirit of infatuation, or perhaps by a divine impulse, climbing upon the shoulders of his comrade, thrust a blazing firebrand into the gilded lattice of the porch. The flames at once sprang up. No power could then save it. The flames leveled it with the ground; and Toréntius Rufus drove his plowshare over the spot where the temple had once stood.

The date of this destruction, in A. D. 70, falls upon the same month and the same day of the month, as the destruction of Solomon's temple by Nebuchadnezzar, six hundred and fifty-eight years before, B. C. 588.

CHAPTER XI.

The Sanctuary Service.

A BRIEF survey of the earthly sanctuary has now been made. As finally embodied in the temples of Solomon, Zerubbabel, and Herod, its history has been followed to A. D. 70, when it finally disappeared from the earth. No other object but these does the Bible recognize as the sanctuary for the long period from Moses to Christ. This was to the Jewish people the outward symbol of the Lord's dwelling-place among them. But simply having the Lord with them, shrined in his sanctuary, was not enough. They still needed to know how they might acceptably draw near to him. To this end a ritual of sacrifices and offerings was ordained. For the offerings, they used five kinds of animals: bullocks, goats, sheep, turtle-doves, and pigeons; and the chief offerings included sin-offerings, trespass-offerings, burnt offerings, meat- and drink-offerings, and peace-offerings. The fact that sacrifices must have been of divine appointment has already been referred to. This is evident because the important rite appears as an established usage in the family of Adam, without any account of its introduction; and the idea of presenting an innocent victim to atone for sin could neither have originated in the minds of men, nor have been acceptable to God, and connected with his worship, had it been a human invention. Previous to Moses's time, the burnt offering seems to be the one that had been generally used. No mention is found of any other kind,

except that of Cain's, which was rejected because it lacked the element of blood, and therefore could not alone typify the coming Redeemer. But under the Jewish economy the sacrificial system was enlarged and perfected. Especially was the sin-offering now introduced, which became one of the most prominent and important offerings of the whole service. Surrounding the tabernacle was a court, one hundred by fifty cubits. Its longer dimension was in the direction of east and west, with its door of thirty cubits closed by curtains opening to the east. In the western half of this court stood the tabernacle already described. In the eastern half, a space of fifty cubits square, stood the laver and the great brazen altar of sacrifice, near the door of the tabernacle. To this point all the people had access. It was the nearest object to them as they entered the court. Into the first apartment of the sanctuary, only the priests could enter, and into the holy of holies, only the high priest, and he but once a year. But all could bring their offerings to the brazen altar in the court. This was, therefore, emphatically, the meeting place between God and the people. On it were offered the whole burnt offerings, and all the parts of other animal sacrifices which were offered to the Lord. Sin-offerings were burned without the camp.

Among the different kinds of offerings were (1) the national, or those offered in behalf of the whole nation; (2) the official, or those by the priests and rulers purely as officials; and (3) the personal, or those presented for individuals. The priesthood was the Aaronic, or Levitical, the tribe of Levi having been set apart for this work. The high-priesthood was at first confined to the family of Aaron. The national offerings embraced the serial, festival, and occasional extraordinary offerings. The serial offerings embraced the daily ministration in the sanctuary,

and consisted of the regular morning and evening burnt offering (Ex. 29 : 38-43), the burning of sweet incense on the golden altar of incense every morning when the high priest dressed the lamps, and every evening when he lighted them (Exodus 30); the additional work appointed for the Sabbaths of the Lord; and the annual sabbaths, new moons, and feasts. Numbers 28, 29. The official offerings are sufficiently indicated by their names. But that part of the service devoted to individual offerings was the larger and more important part of the ministration, and in accordance with the scope of this work demands more particular consideration.

The ministration in behalf of individual sinners, consisted of several impressive and solemn stages. Chief among these were the following: When a person had sinned, he procured for himself such a victim as the law prescribed, which was to be put to death in his stead. This victim he brought to the priest, to the door of the tabernacle. He then laid his hand upon the head of the victim, and confessed over him his sin. The offerer, by presenting himself and his victim before the priest, performed a solemn religious act:—

“To come to the altar was to come to the Lord; to come with a willing and obedient mind, fulfilling the conditions of the law, was to ask for a share in the promises thereto attached. Next came the imposition of the hand. The victim having been solemnly presented, the offerer forcibly laid his hand upon its head; his hand, whoever he might be, priest or layman, king or elder. The act was a dedication of the victim to the purpose for which it was brought.”¹

“It is impossible to separate in any case the imposition of hands on the head of the victim, from the expression and transference of guilt. The specific service the blood had to render in all the sacrifices was to be an atonement for the sinner's guilt upon the altar; and the imposition of the offerer's hands was the expression

¹ Cave.

of his desire, through the offering, to find deliverance from the burden of his iniquity, and acceptance with God. We learn from Jewish sources that the imposition of hands was always accompanied with confession of sin. And in the only explanation which Moses himself has given of the meaning of the rite,—as connected with the service of the day of atonement,—it is represented as being accompanied not only with confession of sin, but also with the transference of its guilt to the body of the victim: ‘Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, *putting them upon the head of the goat.*’¹

By the act of placing the hands on the offering, and making confession, the sin of the penitent was considered as transferred to the victim; and the remainder of the ceremony was performed on that supposition:—

“The solemn rite of imposition could mean nothing if it did not mean the transfer of the offerer’s guilt to a substituted victim. The sacrifices, then, continually kept before the minds of the people the necessity of expiation, and the only way in which it could be wrought,—by the sacrifice of life for life.”²

This idea of the transfer of the guilt of sin to the victim which was then to be treated as the sinner, should be carefully noted. As Mr. Alexander says, If the ceremony did not mean that, it meant nothing. This supposition lay at the foundation of the whole sanctuary service; and if nothing of this kind was intended, the whole ministration was a farce. After thus confessing his sin and transferring it to the offering, it remained that the animal be slain on account of that imputed sin. This the sinner did with his own hand, thus making the most striking confession possible in his case that he was worthy of death. The work now passed to the priest. He took the blood, and in case of the sin-offering, which was the first one in the order of offerings to be presented by the sinner, he

¹ Patrick Fairbairn, D. D.

² J. A. Alexander, D. D.

bore the blood into the sanctuary, and approaching as near to the ark containing the law as it was possible for him to do in the daily ministration, that is to the vail which divided the holy from the most holy place, he sprinkled of that blood seven times before the vail. As the blood is the life (Lev. 17 : 11), and in that life was the guilt, the presence of the blood in the sanctuary was evidence that the life had been taken, and that in that blood the sin had been lodged in the sanctuary itself. It was not the case that the blood of all the different offerings was thus borne within the building of the sanctuary, but those which were so treated, stood as representatives of the whole. But in every case the priest had a ministry to perform with the blood. The receptacle of the blood he took into his own hands, and whatever he did with it, whether he bore it into the sanctuary and sprinkled it before the vail, or whether he sprinkled it on the altar of burnt offering, or put it upon the horns of the altar, or poured it into the dust at the foot of the altar, it was all equally an evidence that the sins of the offerers had passed from themselves into the custody of the ministration connected with the sanctuary, and were thus lodged in the sanctuary itself.

In this manner the service went forward through the year. Day after day, week after week, month after month, we behold this round of service performed, the victims coming in solemn procession to the sanctuary, the work of confession going on, the crimson tide of expiation flowing, and the solemn-visaged priests in ceaseless service sprinkling this token of forfeited life before the broken law. There was thus a continual transfer of sins from the people to the offerings, and through them to the sanctuary, through the year. What became of these sins? Perhaps the queries may arise, Why need anything fur-

ther be done with them? Why was not this sufficient to dispose of them? Was not the sinner forgiven? and was not that all that was required? Is it not said that the priest should take the offering of the sinner, and with it make an atonement for his soul?—True, so far as the individual sinner was concerned, his sin was atoned for, as an individual, by the offering brought to the priest. But, as has been shown, that was not the destruction of the sin. The sinner was pardoned because the sin was taken from him. But it went to the offering, and then to the sanctuary; and hence some further action in reference to it was necessary. Sins could not be allowed to accumulate in the sanctuary forever. Hence the question becomes an interesting and important one. What disposition was finally made of these sins, and what became of them? A search for the answer to this question brings us to the second great division of the sanctuary work, which was—

The Cleansing of the Sanctuary.—To this division of the ministration, one day in the year was devoted. It was the tenth day of the seventh month, and was the crowning day of the yearly service. It was called the day of atonement, because it was the great day of expiation. On this day, in contrast with the individual atonements of the year, a general atonement was made for all the people. It was a day of unusual solemnities. Its object was to take away sins from the people and from the sanctuary. It had to do with all the people; for all were to afflict their souls, and whosoever would not afflict his soul on that day, was to be cut off from among his people. Lev. 23:27, 29. The ministrations of this day thus, in a certain sense, called up all the sins of all the people for the preceding year, for final adjudication. And to this, doubtless, Paul refers when he says: “But

in those sacrifices there is a remembrance again made of sins every year." Heb. 10 : 3. The daily ministration, already examined, was the means by which sins were borne into the sanctuary; the day of atonement reversed the process, and shows us the means by which they were borne out.

The principal feature of the service of this day was the ministry in the second apartment, or most holy place, of the sanctuary. This apartment, where the ark and the law and the mercy-seat were to be found, and where the Shekinah, or the visible display of God's presence, was manifested, was so sacred that no man was permitted to enter therein through all the year. Even the high priest himself was forbidden, on pain of death, to enter this place, only on the day of atonement, and then only to perform the solemn service confined thereto. Lev. 16 : 2. So Paul says that into the second apartment of the sanctuary, or most holy place, "went the high priest alone once every year, not without blood, which he offered for himself and for the errors of the people." Heb. 9 : 7. When this work of atonement in the most holy place, with the exercises connected with it, was all accomplished, a complete round of service in the sanctuary had been completed. Then the most holy place was closed again to mortal presence for another year, and the work in the first apartment, or holy place, began again, and went on as before, till the next tenth day of the seventh month, when the sanctuary was again cleansed.

The description of this special or yearly ministration in the most holy place, which constituted the cleansing of the sanctuary, is found in Leviticus 16. The reader is requested to look briefly at some of the principal features of the scene. Through Moses the Lord gave the following instruction in reference to Aaron, the priest: "Speak

unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy-seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat." Lev. 16:2. The Lord sometimes met with his people in other places (Ex. 29:42, 43, etc.); but in the earthly tabernacle, the place over the mercy-seat, between the cherubim; may be considered as the place where God generally manifested his presence, and from which he had ordained to commune with them. At all events, he promised to meet the priest there on the great day of atonement.

To come thus into the immediate presence of God, was an act of fearful solemnity, and was not to be performed without suitable preparation, and certainly in no trivial or careless manner. Therefore the priest was to offer a young bullock for a sin-offering, and a ram for a burnt offering, and make atonement for himself and his house. Lev. 16:6, 11-14. Having thus, so far as that service could go, become free from sin himself, he was prepared to act in the remaining solemn services of that day as mediator between God and the people.

He was then to take of the congregation of the children of Israel two kids of the goats, and present them before the Lord at the door of the tabernacle of the congregation. Verse 5. One of these goats was to be slain, and his blood ministered in the most holy place; the other was to be the scapegoat. But which of these it should be was not left to Aaron to decide; the Lord determined that by the lot which Aaron was instructed to cast for this purpose. Verse 8. This being decided, he was to slay the goat upon which the lot fell for the Lord, for a sin-offering for the people; and bear his blood within the vail, and sprinkle it with his finger upon the mercy-seat eastward, and before the mercy-seat seven times.

Two special purposes are stated for which this blood was offered: (1) to make an atonement for the transgression of the children of Israel in all their sins; (2) to cleanse, or make atonement for, the holy sanctuary. These vital facts are clearly stated in Lev. 16 : 15-22, a portion of which, for the benefit of the reader, is here transcribed : —

Verse 15. "Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat; 16. And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. 17. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. . . . 20. And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: 21. And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: 22. And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness."

The margin of this last verse reads, instead of "a land not inhabited," a "land of separation." This goat was separated from the people. He came no more into the camp. And with him, the sins he bore upon himself were considered as forever separated from the people, to appear no more against them. Tradition has it that this goat was hurled from a precipice, and so dashed in pieces. However this may be, beyond question he in some way miserably perished; and with him also perished the load of guilt he had borne away from Israel. The man who

led away the scapegoat was obliged to wash both himself and his clothes with water before returning into the camp. The whole service was calculated to impress the Israelites with the holiness of God and his abhorrence of sin, and to show them that they could have no contact with it without becoming greatly defiled.

With the sending away of the goat, the people were free from the effect of those sins to which the atonement related. Till then, they were not. For every man was to afflict his soul while the work of atonement was going forward; and whoever refused to do this, was to be cut off from among the people. Lev. 23 : 29, 30.

The work of the priest in the cleansing of the sanctuary is again summed up in Lev. 16 : 29, 30, 33, 34 : —

“And this shall be a statute forever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: for on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord.” “And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the Lord commanded Moses.”

The view of the subject here presented suggests some pertinent thoughts relative to the subject of the forgiveness and remission of sin. The acceptance of a substitute for the sinner was not for the purpose of making in the body of that substitute an end of the punishment due to the transgressor's sin, but simply to provide a channel through which to remove the guilt from the sinner. The pouring out of the blood of that victim was not to cancel the sin, in itself considered, but only as its guilt attached to the transgressor, and to provide a means of its transfer

to still some other object or party. Through the blood of the victim, the sin was transferred to the sanctuary. So far, the sinner's work was an acknowledgment to the law, through blood, of his guilt, and a desire for pardon through faith in a substitute. And this pardon was thus secured, and his sins were removed, and upon certain conditions would so remain. Guilt was not imputed to him, and would not be so long as he complied with the conditions on which he could remain free. He was relatively or conditionally free. But the law follows sin with the inexorable sentence of death; and man's only safety is secured in keeping free from its taint, till that end is secured.

On the day of atonement, the priest, taking an offering from the people, appeared with the blood of this general offering for the people, and sprinkled it upon the mercy-seat directly over the law, to make full satisfaction for its claims. Its demands being thus met, the law released its hold of all the sins in the sanctuary, and through them of the sinners from whom they had come. Then the high priest, gathered, as it were, the sins all upon himself and bore them from the sanctuary. Placing his hands upon the head of the scapegoat, he confessed over him all these sins, thus transferring them from himself to the goat. The goat then bore them away, and with him they perished.

Remission means a sending away. Remission of sins is that absolute disposal of them that removes them forever, so that they can no more appear against the sinner. Pardon of sin was secured through the sinner's offering; remission, only through the atonement. Pardon was conditional; remission, absolute. More will be said on this point under another division of the subject.

The ceremony of sending away the scapegoat on the day of atonement, is a demonstration of the fact that sin is considered an entity, a body of darkness and death, abstractly considered; and as such is pursued by the avenging power of the law till it is chased out of existence. If sins were not there, considered as concrete things, and by Aaron's hands transferred to the head of the scapegoat, and by the goat borne away and lost in the wilderness, the record is fictitious and misleading. But no ordinance of God should be charged with being of such a character.

The question why the offering brought by the sinner under the Mosaic economy, did not sufficiently put away his sin, may be answered from another standpoint, and that is, the words of Paul in Heb. 10 : 4 : "For it is not possible that the blood of bulls and of goats should take away sins." The highest type of sacrifices available under that dispensation, were not sufficient to meet the case. The life of an animal was not equal to the life of a man. By no possibility could it atone for his sins, without degrading man, or degrading the character of God's government. Not a sin, therefore, was really taken away by all that service. Why, then, was it maintained at the cost of so much blood and labor for the long period of fifteen hundred years? Answer: As a channel through which to manifest faith. That blood could not take away sin; but it could, appropriately to all parties, represent the fact that a better sacrifice had been provided, and was in due time to be revealed to the world; and by using, in the way prescribed, this representative blood, this figure, this type, the sinner could show that he believed in this coming Saviour, and that he laid hold upon his merits by faith as his only hope of salvation from sin. Here was

all the merit of the sacrificial system. Without this faith on the part of him who brought his offering, all his efforts were a vain and useless ceremony.

But the time at length came when men could no longer express their faith in this way. The sanctuary and its services were not in themselves an end, and to be perpetual. The more perfect condition which it foreshadowed was in the lapse of ages surely to appear. As already noticed, the sanctuary itself disappeared in A. D. 70, and its service virtually came to an end when Christ declared to the Jews, "Behold your house is left unto you desolate," and when, amid the scenes of the crucifixion, the vail of the temple was rent in twain from top to bottom, exposing the shrine, so long and so sacredly guarded, to the rude and curious gaze of unhallowed men.

It will be in order, therefore, now to extend the inquiry into that field where we are to look for the object of all this arrangement, where we are to find, if anywhere, the meaning of the sanctuary and its services, and learn what took its place, and how, when this had served its purpose and disappeared. Like the bud dilating to the flower, this will all be found in the glorious gospel of the Son of God. While exploring this field, there will be found abundant occasion to refer to the lessons set forth in the old dispensation; but leave should not be taken of that system of worship as a leading object of study, before giving a passing glance at its instructive and magnificent symbolism.

CHAPTER XII.

Symbolism of the Sanctuary Service.

THE religious system of the Hebrews, says the apostle, "was a figure for the time then present." It was ordained of God, and served an important purpose in the world for a period nearly as long as what is now known as the gospel dispensation has existed. It is called in 2 Cor. 3:7 a "ministration of death," because under it, as a theocracy, the death penalty was inflicted upon the transgressor of the ten commandments, as they were incorporated into their civil law. Yet that arrangement was ordained in "glory." 2 Cor. 3:7-11. According to the declaration set forth by the apostle in that chapter, there never was anything in the world more glorious, except the gospel by which it was superseded. It had "no glory," simply and only because something took its place which was more glorious, which was the gospel of Christ. Verse 10. It was the best that could be done for that age and people, under the circumstances then prevailing. It was the developing of God's plans and purposes toward the one end of redemption, as fast as men were prepared to recognize, appreciate, and accept them. It deserves not neglect, but study. The ultimate object it had in view, besides its typical import, was to cultivate in the hearts of men, obedience, homage, and worship, as due from them to God. Hence the modes and forms of worship which it prescribed were calculated to beget in the mind of the worshiper, the idea that God was drawing near to him,

and that he was drawing near to God, and thus foster in his heart the spirit of faith and repentance. It was designed to impress the people with a sense of their sins, and suggest to them how sins may be pardoned, and God accept the humble, reverent worship of his people. The following remarks of Hengstenberg in reference to the ceremonial laws of the Jews, will be here in point : —

“The best apology of the ceremonial law, lies in pointing out its objects, and these refute the charges brought against it: *First*, it served to cherish the religious sentiment. The Israelite was reminded by it in all his relations, even the most insignificant and external, of God; the thought of God was introduced into the very midst of the popular life. *Secondly*, it required the recognition of sin, and thus called forth the first thing essential for the reception of redemption,—a sense of the need of redemption. The law was, and was intended to be, a heavy yoke, and therefore would awaken a longing after the Redeemer. *Thirdly*, it served to separate Israel from the heathen, it erected between the two a wall of separation by which communication was prevented. *Fourthly*, many things in the ceremonial law, served, by impressions on the senses, to awaken reverence for holy things, among a sensual people. *Fifthly*, one principal object of the ceremonial law, lay in its symbolic meaning. The people, enthralled in visible objects, were not yet capable of vitally appropriating supersensual truth in words, the form most suited to their nature. It was needful for the truth to condescend, to come down to their power of apprehension, to prepare itself a body from visible things, in order to free the people from the bondage to the visible. Would we rather not speak at all to the dumb, than make use of signs? The ceremonial law was not the opposite to the worship of God in Spirit and in truth, but only an imperfect form of the same, a necessary preparation for it. The accommodation was only formal, one which did not alter the essence, but only presented it in large capital letters to children who could not yet read a small running hand.”

A remark by J. P. Thompson, D. D., is also worthy of notice : —

“The elaborate system of worship established by Moses was never meant to be an end in itself. Its offerings and sacrifices, its prayers and songs, its priestly mediations and absolutions, assumed an inner spirit of penitence, faith, thanksgiving, love, devotion:

The ritual was an appropriate expression in outward signs of the emotions of the heart in view of its sins and sorrows, and of the goodness and mercy of the Lord. It was a help to the understanding of promises to come, and to faith in their fulfilment. In believing hearts it nursed the expectation of the Messiah, and set forth the great doctrine of atonement through the daily sacrifice—a type of the Lamb slain from the foundation of the world.”

The tabernacle was erected of materials which were the gifts of the people. Every one was to give something who could do it with a willing mind. The lesson taught in this is that God can accept no gifts which are not presented in this spirit. And the alacrity with which they complied with this call for material for the sanctuary, is the first incident calculated to awaken surprise. Their abounding liberality is equally noteworthy. So bountiful were their offerings that it was impossible to use them all, and it was found necessary to restrain the people from giving further. Was there ever a parallel of this incident in any other enterprise? In this the people gave abundant evidence of thorough repentance, and a complete recovery from the apostasy into which they so lately had fallen. The materials contributed to the sanctuary were gold, silver, and brass, brought with them from Egypt; of textile fabrics,—blue, purple, scarlet, and fine (white) linen,—for the production of which Egypt was celebrated; fabrics of goats’ hair and rams’ skins, from their own flocks; badgers’ skins, to be had in abundance in the vicinity of the Red Sea; the wild acacia trees grew freely in the desert itself; oils and incense were prepared from material at hand; spices, jewels, and precious stones, were in the possession of the heads of families and tribes.

Two persons, Bezaleel and Aholiab, were called by the Lord and endowed with the Spirit of God in all wisdom and understanding, to execute all manner of skilful and marvelous work necessary for the tabernacle. The evi-

dent lesson of this is that God often has a special work to be done, and calls and qualifies those who he sees are adapted to its accomplishment. Moses was the ablest man for leader, Aaron the best adapted to the high-priesthood; but neither of them were to be compared with Bezaleel and Aholiab for the performance of the cunning work to be wrought for the tabernacle. Of these men it has been said that "they were called to be smiths;" and while their hands were engaged in forming the material into shapes of usefulness and beauty, they could feel themselves laboring just as directly in the cause of the Lord as if they had been offering sacrifices at the altar. But these men were also to teach others who were skilful and wise-hearted; thus furnishing a warrant, if any were needed, for seeking, by instruction, for the improvement of the talents which one already has as gifts from God. All the wise-hearted, in whom God had put wisdom, were to participate in this instruction. And this proves that all talent is a gift from God. As Bezaleel was a "called smith," so there are men "called" in every other pursuit, called farmers, called merchants, called teachers, called physicians, called statesmen, or any other calling in which God has given special fitness and eminent talents to be used for him. When any one is inclined to boast of his skill, or achievements, or possessions, as if these things were accomplished by his own merits, the Lord challenges him with the question, Who giveth thee power to get wealth, or to do this or that? A great intellect is an endowment from God, as much as a holy, sanctified heart is from the grace of God. But alas, the two are not inseparably connected together. How many have the gift, but not the grace! How many are using great possessions of intellectual power and cunning skill, not to glorify God, but to work ruin to themselves and others,

by the degeneracy of their lives. Better a good heart, with less intellect, than a giant mind, without the grace.

While pursuing the inquiry as to what lessons were intended to be conveyed by the materials, equipments, and services of the sanctuary, it will be well to bear continually in mind the judicious caution set forth in the following quotations. The first is from Stuart Robinson, D. D., the second from Albert Barnes :—

“It is abundantly evident that the tabernacle, and after it, the temple, were intended to stand as conveying by symbols great ideas in the scheme of redemption, to the minds of the people. For we find it interwoven with all the ideas and language of the church in after times. Yet it is plainly a mistake to attempt to find some typical or allegorical meaning in every separate part of it—many of the things being ordered for convenience, as in every other structure.”

Mr. Barnes says :—

“No one acquainted with the history of interpretation can doubt that a vast injury has been done by a fanciful mode of explaining the Old Testament, by making every pin and pillar a type, and every fact in its history an allegory. Nothing is better fitted to bring the science of interpretation into contempt, nothing more dishonors the Bible, than to make it a book of enigmas. The Bible is a book of sense.”

But very naturally certain impressive and profitable ideas would be conveyed to their minds, which it is even yet worth while for people to consider. There was but one tabernacle and one temple connected at any one time with the true worship of Israel. This, through all their history, furnished a standing testimony against the idolatries of all the countries by which they were surrounded, and where every special locality had its deity, and every hill its grove and separate solemnities of their idol worship. The acacia wood, which entered so largely into the structure of the tabernacle and most of its furniture, was a symbol of durability. It was called by the Orientals,

the "*lignum imputrabile*," or incorruptible wood, as indicating that it would never decay. Gold, among all people, stands for that which is glorious and beautiful. Kings and princes seek it to ornament their palaces or their persons. Silver is regarded as a symbol of purity, and brass, of strength. Coming to the woven tapestry for the coverings and hangings, did not the fine white linen speak of holiness? the blue, of the vault of heaven? the purple, of the royal robes in which kings array themselves? and the scarlet, of a free and joyful life such as God desires his children to enjoy? The whole cost of the materials used in the construction of the sanctuary, is estimated to have amounted to one and a quarter million dollars. Professor Bush suggests that the employment of so much wealth in its construction, "was twofold: (1) to impress the minds of the chosen people with the glory and dignity of the divine majesty; and (2) to convey through the gorgeousness and splendor of the external ritual, an intimation of the essential and transcendent excellence and glory of the spiritual things which were shadowed out by it."

It has already been noticed that the tabernacle was first erected as a movable building, and as such must have been constructed in just the manner it was. "Therefore," says Fairbairn, "to seek for some deeper and spiritual meaning for such things as the boards and bars, the rings and staves, the different sorts of coverings, the loops and taches, etc., is to go entirely into the region of conjecture, and give unbounded scope to the exercise of fancy."

The candlestick was formed after the fashion of the almond-tree, the first to awaken from the sleep of winter and show the leaf and buds of spring. Its trunk and branches alternated with golden flowers and fruits, inti-

1 mating that God seeks for a like living and fruitful character in his people. The light shed by the lamps of the candlestick, was a beautiful symbol of the spiritual illumination which God ever desires to shed upon his people. The anointing oil and incense were of careful and costly preparation, and were not to be imitated for any secular purposes, showing that nothing common or profane could mingle with the work or worship of the Lord. Incense was the emblem of prayer. The law was placed inside the ark, but over it was the mercy-seat, which is the central idea of the gospel. This shows that the law and gospel always go together. They cannot be divorced. To destroy the law would render the gospel uncalled for and useless; to destroy the gospel would leave mankind to destruction. But there is still another lesson to be learned from what is here said about the law. When directions were given for the erection of the tabernacle, the first object described was the ark, which was made expressly as a receptacle for the law. So in coming to Christ, the sinner has first to do with the law; for it is the law which convicts of sin. He must believe that God "is, and that he is a rewarder of them that diligently seek him," and that consequently he will leave to their own fate, all who will not seek him. Not till he is thus seized and slain by the law, will he see the need of the remedy provided by the gospel. But when, thus awakened, he seeks help in Christ, he does not then find the law standing at the threshold of the temple of divine grace, as if it would say to him, First comply with my demands, and then you may go in and seek mercy from God, but he finds an invitation to him to come in, and then he shall be provided with grace to keep the law. He now finds the law enshrined in the innermost apartment, and the first things that now meet his gaze, are the

altar, the sacrifice, and the priest, through whom he may obtain that righteousness which will bring him into harmony with the law, the lack of which is the source of all the trouble. He may come without any righteousness of his own, and must come in that way; for he has none to bring; but he must have a hungering and thirsting for righteousness; and then these provisions of mercy say to him, Enter freely in, and find the grace you seek, to keep the law. And so the law comes to be at last enshrined in the inner sanctuary of his heart and affections; and then "the righteousness of the law is fulfilled" in him, as says the apostle, and with him he can then say, "I delight in the law of God after the inward man." Rom. 8:4; 7:22.

On the table of showbread, the twelve loaves would suggest a continual banquet of the Lord with his people, and a continual supply of his grace for all their needs. The high priest's vestments, also, contained features suggesting comfort and encouragement for the people of God. The ephod of gold, blue, purple, scarlet, and fine twined linen, was suggestive of royal robes, and indicated the exalted position of him who ministered as high priest for the people. The robe of the ephod, a longer garment, of heavenly blue, bore about its lower hem a row of pomegranates, the king of Eastern fruits, with bells, the sound of which the people could hear, and thus



know that he who was ministering for them before the Lord, had not perished, but that his ministration for them had been accepted, and they were safe. To the ephod there were two shoulder-pieces, set with onyx stones, upon which were engraven the names of the twelve tribes of Israel, indicating that their minister bore them upon his shoulders, as a symbol of strength. The breastplate also contained the names of the children of Israel engraved upon twelve different kinds of precious stones set therein; but this he was to wear upon his breast over his heart when he performed the great work of atonement for the people. This suggested that the world's great High Priest has strength to bear his people upon his shoulders, strength to sustain them, and love to enshrine them within his heart. The urim and thummim, signifying "light and perfection," was the divine light that shone through the precious stones of the breastplate, in response to the petitions which the high priest presented before the Lord. This showed forth the divine guidance which he grants to those who seek to walk in his ways. And lastly, a plate of purest gold upon the miter of the priest, was engraved with these solemn words, "Holiness to the Lord." This certainly would be a constant reminder to them of the great object to be attained by means of all this service, and the character which should be sustained by that people who sought to compass the altars of the Lord.

Thus everything connected with the Hebrew worship was suggestive of Christ, was calculated to raise their minds to high and holy things, to conduct them to the truth, and to be to the world the great highway to lead them forward to the coming of Him who should in due time appear as the light and life of men.

CHAPTER XIII.

The Sanctuary of the New Covenant.

THE reader will now understand why so much space has been given to a consideration of the earthly sanctuary and its history. It is because Paul, in plain and explicit language, declares that that building erected by Moses at the command of God, and which was perpetuated in the temples built by Solomon, Zerubbabel, and Herod, was the sanctuary of the first covenant; and it was important to see how prominent a place that held in the former dispensation. The word "sanctuary" occurs in the Old Testament one hundred and forty times, and in almost every instance refers to this building. It was no insignificant object, it was no trifle in the divine economy of that age. It is everywhere held before us as the sanctuary, the holy place, the sacred place, the dwelling-place of the Most High among the children of men. And Paul presents the complement to all these declarations when he declares so clearly that this was the sanctuary of the first covenant.

We desire the reader to appreciate the full value which this statement possesses in this investigation. From this there is no appeal. Here all believers in the Bible must occupy common ground. Here, for the space of fifteen hundred years, all are brought together on this subject. From Moses to Christ, this object, and no other, was the sanctuary of the Bible. And the history of this sanctuary has been traced down to 70 A. D., when it disappeared,

and there has since been nothing of the kind on the earth. The following questions are therefore now pertinent: Has there been no sanctuary anywhere since that time? Has something else taken the place of that sanctuary? If this latter be the fact, what is it that has taken its place? when and why did it take its place? and where is it located?

The covenant to which the earthly sanctuary pertained, has given place to the new covenant. Jer. 31: 31; Heb. 8: 10-12. Under the new covenant we are now living; for Christ ratified it by his death upon the cross. "Where a testament [covenant] is, there must also of necessity be the death of the testator," or covenant maker. Heb. 9: 16. Christ said to his disciples as he passed them the cup at the last supper, "This is my blood of the new testament [covenant, διαθήκη], which is shed for many for the remission of sins." Matt. 26: 28. The two covenants are plainly set forth in the Bible, as so related to each other, that in outward features they must be counterparts of each other. There must be found, therefore, in the new covenant, features answering to the leading characteristics of the old covenant. The sanctuary of the old covenant must consequently find its counterpart in a sanctuary belonging to the new covenant. And the Bible nowhere recognizes anything as the sanctuary of God, except the sanctuary, or sanctuaries, connected with these two covenants. The new covenant therefore has a sanctuary, as well as the old.

This is proved directly by the words of Paul in the text in question (Heb. 9: 1): "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." Paul is showing the relation which the two covenants sustain to each other; and the word, *also*, shows that those things which he mentions pertained to both.

One had ordinances of divine service; the other *also* had them. One has a sanctuary; the other *also* has a sanctuary. That Heb. 9 : 1 refers to the old covenant there can be no just ground to question, though it has strangely been called in question, because the word "covenant," in our English version, is a supplied word. But a brief examination of Hebrews 8 from verse 6 to the end of the chapter, is sufficient to demonstrate that verse 1 of chapter 9, refers to the old covenant. Thus (chapter 8 : 6) : "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." Here the word "covenant" is expressed, and no conflicting questions can arise concerning it. Verse 7 : "For if that first [covenant] had been faultless, then should no place have been sought for the second." Here the word "covenant" is a supplied word, as in chapter 9 : 1; but can there be any possible doubt that the old covenant is referred to?—None at all. In verses 8–12 the apostle quotes the promise of the new covenant made by the Lord through Jeremiah, over six hundred years before, contrasting the new with the old, then in force, and showing the superiority of the new covenant over the old. Then in verse 13 he continues : "In that he saith, A new [covenant], he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Here the word "covenant" is again a supplied word. But can there be any possible doubt that it is the new covenant of which he has just been speaking that is referred to? and that the adjective "first," immediately following, refers to the old covenant?—None whatever. Now, passing the man-made division of chapters, to verse 1 of chapter 9, the apostle keeps right on in his line of thought : "Then verily the *first* [covenant] had also ordinances of

divine service, and a worldly sanctuary." Here the word "covenant" is again supplied; but can there be any doubt that the reference is to the old covenant?—Certainly no more question than there is that the word "first" in chapter 8 : 7 refers to the old covenant, and the word "new" in chapter 8 : 13 refers to the new covenant. The covenants are here the apostle's subject, and he designates and distinguishes them by these adjectives. The word "first" in chapter 8 : 13 confessedly refers to the old covenant. Now is it possible that the same word in the verse following (chapter 9 : 1), used in the same manner on the same subject, refers, not to the covenant but to something entirely different, without the least intimation or ground for inference that there has been any change of subject?—It is utterly impossible; and such a claim is not only a daring breach of logic, but a denial of direct testimony:

This point settled, that Paul in Heb. 9 : 1 refers to the first covenant, the way is wonderfully cleared and simplified for an application of the testimony of the Scriptures relative to the change from the old dispensation to the new; without this, all is thrown into confusion. For the sanctuary of the old covenant must bear the same relation to the sanctuary of the new covenant, that the old covenant itself bears to the new. And on this point it is not presumed that there is any difference of opinion. All must concur in the proposition that they stand as type and antitype. The ordinances of the old covenant were types; the provisions of the new covenant are their antitypes. Paul plainly expresses this fact when he says in Heb. 10 : 1: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect."

Here the law, the Mosaic economy, with its ordinances of divine services, its yearly sacrifices, is called a shadow of good things to come; and what these "good things" are, the same apostle tells us in Heb. 9 : 11: "But Christ being come a high priest of good things to come," etc. Those things, therefore, in relation to which Christ acts as high priest, are the substance of which the Mosaic ordinances were the shadows. The sanctuary of the Mosaic dispensation was the shadow; the sanctuary of this dispensation, the substance. That was the type; this the antitype. But the sanctuary of that dispensation was the tabernacle built by Moses. Of what, then, was the tabernacle of Moses a type, a figure, or shadow?

The answer to this question is intimated in various scriptures to which the special attention of the reader is now respectfully asked. To Moses the Lord said: "Let them make me a sanctuary; that I may dwell among them. According to all that I show thee, after the *pattern* of the tabernacle, and the *pattern* of all the instruments thereof, even so shall ye make it." Ex. 25 : 8, 9. "And look that thou make them after their *pattern*, which was showed thee in the mount." Verse 40. "And thou shalt rear up the tabernacle according to the *fashion* thereof which was showed thee in the mount." Ex. 26 : 30. "As it was showed thee in the mount, so shall they make it." Ex. 27 : 8. "Our Fathers had the tabernacle of witness in the wilderness, as He had appointed, speaking unto Moses, that he should make it according to the *fashion* that he had seen." Acts 7 : 44. "While as the first tabernacle was yet standing; which was a *figure* for the time then present, in which were offered both gifts and sacrifices." Heb. 9 : 8, 9. "For Christ is not entered into the holy places made with hands, which are the *figures* of the true." Verse 24.

These texts afford no material for any argumentation. They call for no course of reasoning from which to draw conclusions. They make a plain, positive assertion, which, if their testimony is believed, must be admitted. They declare that the tabernacle built by Moses, the sanctuary of the first covenant, was not an original structure; it was made after a pattern; it was simply a model or figure of something else, given for the time being to his people; and that from which it was modeled or fashioned is declared to be the true sanctuary; and this true sanctuary must be the sanctuary of the new covenant; for God recognizes in connection with his work only these two; the true, and the figure or model which was made from it. The figure was the tabernacle of Moses. What is the true?

At this particular point theologians seem to have fallen into a most marvelous state of bewilderment, and confusion. To the question, What is the true sanctuary from which the earthly Hebrew sanctuary was modeled? one replies, "It is the earth." "It is heaven," says another. "It takes both earth and heaven," answers a third. "It is the land of Palestine," exclaims a fourth. A fifth replies, "It is the church;" a sixth, "the human body;" a seventh, "the human heart;" an eighth, "the person of our Lord." And on this a chorus seem to be united, assuming to find in the person of Christ the antitype of the sanctuary itself, of all its parts, all its furniture, and all its instruments of service. And herein is found a lively display of that spirit of conjecture and fancy, which, according to quotations already presented, is so much to be deprecated.

In the midst of these clashing voices, would it not be well to let an apostle speak, and to listen to his words? Fortunately the great apostle to the Gentiles (to whom the

work of this dispensation specially pertains) uses language which cannot be misunderstood. Hear him: "Now of the things which we have spoken, this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2.

In the seven preceding chapters of Hebrews, Paul has introduced the priesthood of Christ. He has compared it with that of Aaron in the light of prophecy. He shows the superiority of Christ's priesthood over that of Aaron. Christ is a priest forever after the order of Melchisedec.

After plainly showing that a priest was to be provided like Melchisedec, he sums up his argument in the foregoing quotation from the opening of the eighth chapter. "We have such an high priest." Who is he?—"Christ." Where is he?—"In heaven." In what place does he minister?—In the "true sanctuary," not in the figure or model which existed here upon the earth. Who pitched this true tabernacle, or erected this sanctuary?—"Not man," as Moses erected the earthly sanctuary, but "the Lord." Where is this true sanctuary?—In heaven, of course, where the High Priest is. Could not Christ be a priest upon earth?—No; for provision was made in the Aaronic priesthood for all the work of that kind which was to be performed upon the earth; and they served, says Paul, "unto the example and shadow of heavenly things." Heb. 8:4, 5.

These statements call for most careful and candid study. The two dispensations are here set in juxtaposition before us; the relation they sustain to each other is clearly shown, together with the work that pertains to each, the place where it is carried forward, and the

agents by whom it is performed. In the following epitome, let No. 1 represent the former dispensation, and No. 2, the present.

No. 1. Priesthood performed by Aaron and his sons. Ex. 28 : 1.

No. 2. Priesthood performed by Christ, a priest forever, after the order of Melchisedec. Heb. 7 : 12-15.

No. 1. Priesthood performed here upon the earth. Heb. 8 : 4.

No. 2. Priesthood performed in heaven. Heb. 8 : 1, 2; 9 : 11, 12.

No. 1. Performed in an earthly sanctuary, pitched by man. — *Id.*

No. 2. Performed in a heavenly sanctuary, which the Lord pitched, and not man. — *Id.*

No. 1. The shadow. Heb. 10 : 1.

No. 2. The substance.

No. 1. The type.

No. 2. The antitype.

Where is now our Priest? — In heaven. Where is now our sanctuary? — In heaven. Is the sanctuary in heaven a literal sanctuary? — Just as literal as the Priest, our Lord Jesus Christ, who ministers therein.

It must certainly be apparent to all that the great original from which Moses copied when he made the sanctuary for his time, is brought to view in these scriptures. The sanctuary of the Mosaic dispensation, was simply copied from the sanctuary of this dispensation. The priesthood of that dispensation was copied from the priesthood of this dispensation. That dispensation and all its services owed their existence entirely to this dispensation. That was given in reference to this. It was designed simply to introduce this. It is the present dispensation which is the all-important object in the whole

arrangement. That in due time came to an end; and this took its place. The work on earth ceased; and the work in heaven commenced. Men have now neither priest nor sanctuary on the earth; but they have both a Priest and a sanctuary in heaven. Thank God, that so momentous a truth, freighted with consequences of such infinite interest to us all, is so clearly revealed.

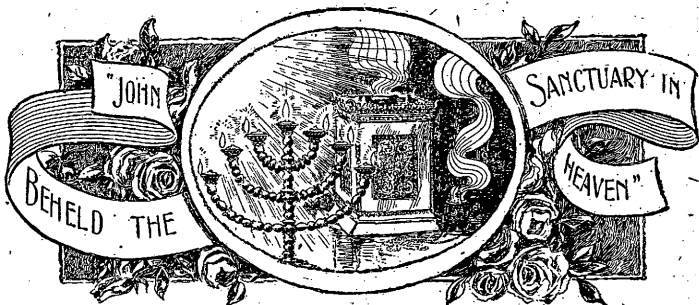
All these particulars are clearly and explicitly stated by Paul, and no believer in his inspiration can for a moment question his testimony. This should be an end of all controversy on this point.

This sanctuary in heaven is called by David, Habakkuk, and John, "the temple of God in heaven" (Ps. 11:4; Hab. 2:20; Rev. 11:19; 16:17); by Zechariah and Jeremiah, God's "holy habitation" (Zech. 2:13; Jer. 25:30); by Paul, a "greater and more perfect tabernacle, not made with hands" (Heb. 9:11), "the true" (verse 24), "things in the heavens" (verse 23), and the "holy places" (Greek, plural, verses 8, 12, and chapter 10:19).

But some one may say, This sounds very well as an argument, yet there may possibly be some error in the premises or conclusions. But if any one had only been to heaven and seen this sanctuary there, we could then believe that there is a sanctuary there which is the sanctuary of this dispensation. Will you take the testimony of such an one? You shall have it. John was taken to heaven in vision, and shown things therein; and he has plainly told us of some of the things which he there saw. He saw a temple there, which he calls the temple of God; and it was the sanctuary; for it had furniture that belonged only to the sanctuary. Rev. 11:19. He saw "seven lamps of fire burning before the throne." Rev. 4:5. Here is seen the antitype of the golden candlestick of the earthly sanctuary with its seven branches. He saw

an altar of incense, golden censer, and "much incense," all of which pertained exclusively to the sanctuary. Rev. 8:3. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11:19. What was the ark? — An instrument of the sanctuary, and nothing else; to be seen in the most holy place, and nowhere else.

Thus John beheld the sanctuary in heaven, and has given us a description of it, and the essential pieces of its furniture. And what more need we? Moses says he made the sanctuary after a "pattern" which was shown to him; Paul says plainly that that pattern was the "true sanctuary," and that it is now "in heaven," and John completes the evidence by saying that he saw it there. How could testimony be more comprehensive or complete? What other kind of evidence is there which it would be possible to present? It would be superfluous to ask any one who accepts the Bible as the word of God, if he believes these statements of prophets and apostles on this subject. He certainly must believe them so long as he professes confidence in the Holy Scriptures.



CHAPTER XIV.

Ministration of the Sanctuary in Heaven.

AS it has now been clearly ascertained that there is a literal sanctuary in heaven, the temple of God, where men have a real and literal mediator, Jesus Christ the righteous, ready to intercede for them, an interest at once arises concerning the service of that heavenly temple, couched in the inquiry, What is the ministry connected with that place, and how is it performed? - In entering upon this, the most important branch of the subject before us, we are not left to explore our way alone. Guides, appointed of Heaven to lead the inquiring mind into the right way, are present to direct us. Paul, in his divine commentary on the typical system, addressed to the Hebrews, draws out in plainest terms the parallel between the priestly work of that system and the ministry of our Lord, who is a priest after the order of Melchisedec. Arm in arm with the apostle, we walk forward to the following conclusions:—

1. The earthly sanctuary meets its antitype in the true tabernacle, which the Lord pitched, and not man, of which, with its two holy places, it constituted a correct pattern or shadow. Heb. 8:2, 5; 9:8, 9, 12, 23, 24.

2. The typical offerings meet their antitype in the great offering on Calvary. Heb. 7:27; 9:11-14, 26; 10:10, 12, 14.

3. The typical priesthood meets its antitype in the priesthood of our Lord. Heb. 4:14; 7:23, 24; 8:1, 2; 9:11, 24, 25.

4. As the priests on earth had offerings to make, it is necessary that Christ also have somewhat to offer. This is plainly stated in Heb. 8 : 3.

5. The work of the priest in the earthly tabernacle meets its antitype in the ministry of our Lord in the sanctuary above. Heb. 8 : 5, 6.

That Christ is our High Priest, and that he has ascended to heaven, there to minister for us, will not be disputed by any of that class of people for whom these pages are written.

When did he commence his ministry in the sanctuary on high? — When he ascended up to appear in the presence of God for us. Heb. 9 : 8, 11, 12, 24; 10 : 12. On this there can be no diversity of opinion; because these scriptures plainly state the fact.

Where did he commence his ministry? Was it in a place corresponding to the first apartment, or holy place, of the earthly sanctuary, or in some place which corresponds to the most holy place? In other words, does Christ minister in two apartments in the sanctuary above, so that somewhere in his ministry he changes his work from one to the other as the high priest did in his ministry in the sanctuary here on earth? or does he minister in only one apartment, and that corresponding to the most holy place? While all the evidence points to the fact that Christ commenced his work in the first apartment of the heavenly sanctuary, issue is taken on this point by some, and the claim is set up that he ministers only in the most holy place. This view in reality is that there is in the antitype only a "most holy place," and that is all heaven; consequently, Christ has but one place in which to minister, and his work goes on without change of character or locality from beginning to end. Let us see what this view involves : —

1. The ministration in the most holy place, according to the type, is the "cleansing of the sanctuary," let it take place when it will, and continue as long as it may. So, according to this view, the cleansing of the sanctuary commenced when Christ ascended to heaven, and he has been doing no other work for these eighteen hundred years past, and it is not completed yet. Why, then, may it not just as appropriately continue eighteen hundred years more, and indefinitely longer? This reduces the idea of the cleansing of the sanctuary to an absurdity; for in the type it was a special work to occupy only a portion of one day in the whole year, and to bring to a conclusion a round of service almost all of which was performed in the first apartment.

2. The earthly sanctuary was the shadow cast here by the heavenly, and the earthly had two apartments certainly; but if the heavenly has but one apartment, the most holy alone, how could it cast upon earth a shadow with two? When people will show us a monument with a *single* shaft casting in the light of the same sun a shadow with *two* shafts, then they may talk about a heavenly sanctuary with *one* apartment casting a shadow here upon the earth with *two*. Till then, let those who have any regard for their reputation as men of common observation or philosophy, never hint at such an idea. But if there are two apartments in the heavenly sanctuary, that settles the question of the ministration; there must be a ministration performed in each apartment; for surely an apartment would not be provided in which no ministration was to be performed.

3. But the *service* of the *priests* was a shadow of heavenly things, just as much as the place in which they ministered. And by far the greater portion of their ministry was performed in the first apartment, or holy place.

Now, a ministry performed by the earthly priests in the holy place could not shadow forth a ministry to be performed by Christ only in the most holy place. Therefore, on the view under examination, all this service in the holy place for three hundred and sixty-four days out of the year was performed unto the example and shadow of—nothing! and this, too, right in the face of the apostle's declaration that they *served*—of course in all their service—unto the shadow and example of the ministration of Christ in heaven.

4. If heaven is the most holy place simply, what is the vail, as in the type, dividing between it and the holy place? Heb. 10 : 19, 20, is sometimes quoted, with the claim that the vail represented Christ's flesh. This will be noticed hereafter. It is sufficient here simply to remark, that if this be so, then when Christ entered within the vail, as they say he did when he ascended, and as Paul says that he has (Heb. 6 : 19, 20), he entered within his flesh, an expression which would be absurd. These texts assert simply that his flesh is the new and living way consecrated for us, not that it is the vail. His flesh, or, which is the same thing, his sacrifice, is the offering with which we, by faith, enter into the true holy places, as these verses assert.

5. The text, "This man, after he had offered one sacrifice for sins forever, sat down on the right hand of God" (Heb. 10 : 12), has been urged as forbidding the idea of his ministering in two holy places. The answer to this is, that, so far as the idea of sitting is concerned, it would be equally proper to represent him as standing on the Father's right hand. Acts 7 : 55, 56. And then it might be replied further, that even when he is seen coming in the clouds of heaven, he is said to be "sitting on the right hand of power." Matt. 26 : 64; Mark

14:62. Then he can certainly be at the Father's right hand in both the holy places. But Paul bears direct testimony on this point. He says that Christ is a minister of the sanctuary; and the word here rendered "sanctuary" (Heb. 8:2) is in the plural number, and signifies the "holy places." This none can deny. It is by the Douay Bible rendered, "the holies;" and by Macknight, "holy places." It may therefore be justly concluded, (1) that our Lord can be a minister of the two holy places, and yet be at the Father's right hand; and (2) that he must minister in both the holy places, or Paul's testimony that he is a minister of the holies (plural) is not true; for a priest that should minister simply in the holiest of all, would not be a minister of the holy places.

6. Again: Heb. 9:8, 24 and also 10:19, are by some brought forward to prove that Christ ministers only in the most holy place. The first and last of these texts both speak of the "holiest" as though it were in the singular number; but it is to be observed that the words thus rendered are not in the *singular*, but *plural*; not "hagia *hagiōn*," holy of holies, as in chapter 9:3, but simply "*hagiōn*," holies, plural, the same as is rendered sanctuary in chapter 8:2. Also the phrase in chapter 9:12, 25, rendered, "into the holy place," is the same as in verse 24, and should be literally rendered, "into the holy places" (plural). And the expression, "heaven itself," in verse 24, is nothing against the idea that there are two apartments in the heavenly sanctuary; for they are both, taken together, the center of Christ's mediatorial work; one is as much "heaven itself" as the other. These texts, therefore, instead of sustaining what they are often quoted to prove; viz., that Christ has but one apartment in which to minister, furnish positive testimony to the reverse, by showing that there are holy places in the

heavenly sanctuary, and that Jesus ministers in them both.

A thought as to how the sinner is enabled to appropriate the sacrifice of Christ in his behalf. Under the type, the sinner laid his hand upon his offering and confessed over him his sin for which he desired pardon, and the offering was then slain and its blood ministered, as has already been set forth. In this dispensation, Christ is the great offering, the antitype of all those presented under the law. He has already shed his blood, being slain by the hands of wicked men. The sinner comes to Christ and virtually lays his hand upon him by confessing his sins and seeking pardon through his blood. His plea is accepted; for Christ says that he will in nowise cast out any that come unto him. By this act the sinner is pardoned; his sin is transferred to his offering and through that by the ministration of the priest who is also Christ, to the sanctuary itself — now in *reality* just as it was in the type in *figure*.

If the idea should arise in any mind, that because Paul says that we enter in by faith into the heavenly holy places, the word should be in the singular number, because we could not enter into two holy places at one and the same time, it will be sufficient to remember that the texts do not confine our entering these places to one and the same time. It was doubtless this perplexity in the minds of the translators, which led them deliberately to render a word by the *singular* number, which is in the original in the *plural*. Christ performs his ministry in both the holy places respectively, according to whatever branch of his work he is performing—in the holy place till the work there is concluded, then in the most holy, when the time comes for the work which is to be accomplished there. And Paul, speaking for the church since Christ

ascended, says, We enter into the holy places by faith. That is, the church through all its history finds Christ by faith, wherever he is. Those who live while Christ is in the first apartment, find him there; and those who live when he ministers in the second apartment, find him there. Both the holy places, each apartment of the "true tabernacle" above, but each in its appropriate time, are open to the church by faith, so that they can approach their great High Priest, and present their petitions to him.

If, then, there are two apartments in the sanctuary on high where Christ ministers, as it has been shown that there must be, and if Christ ministers in both, as the type proves and Paul declares, it follows that at some time in the course of his ministry, Christ must change the location of his work, and enter from the holy place into the most holy, to perform a special ministry there, as did the high priest, under the type, on the day of atonement. But in the type, the ministry in the most holy place was the last work of the complete yearly round of service in the sanctuary, when, as we have seen, the work again began for another year. So in the antitype, the work of Christ in the most holy place must be the last part of his ministry as priest, and the finishing of his work of mediation for the world. For Christ does not complete a round of service once every year as was done in the type, but comprehends all his work in one great round of service, once for all. It was necessary in the type to make the periods of ministry short, so that the same high priest could go through the entire service, and thus be a consistent type of Christ. Making these periods one year each in length, would accomplish this. But each of these yearly rounds of service shadowed forth Christ's one great round of

service once for all, which will be forever completed by the service he performs at last in the most holy place.

There are conclusions to be drawn, by and by, from the premises here laid down, so momentous and startling that we pause a moment to fortify the position that Christ ministers in two apartments of the heavenly sanctuary, by answering here two special objections which are often urged against it.



CHAPTER XV.

Special Objections Considered.

1.—WITHIN THE VAIL.

CONCLUSIVE proof has been offered that Christ commenced his ministry in the first apartment of the heavenly sanctuary, and answers have been given to some of the less weighty objections which are offered against that view. A few more points remain to be noticed.

Paul's testimony in Heb. 6 : 19, 20, is quoted to prove that when Christ ascended, he must have entered into the most holy place : " Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec."

The claim here instituted is that "the vail," within which Christ has entered, signifies the vail dividing between the holy and most holy places; and if Christ entered within that vail when he ascended, or if he was there when Paul wrote, he was in the most holy place.

If we grant this claim, some conclusions follow which demand consideration. If there is a vail dividing between the holy and most holy places, which the foregoing claim admits, then there is somewhere a holy place as well as a most holy. But if the most holy is all heaven, where Christ has entered, then what and where is the holy place? It must be something outside of heaven. What, then, is it? Is it this earth, as some contend? If it is

anything outside of heaven, it must be; for this is the only place with which we have anything to do this side of heaven. Then what is the veil dividing between earth and heaven? To say that it is the sky reduces the type to an absurdity.

But, further, the holy place, in the sanctuary, was twice as large as the most holy; and if the earth is the holy place of the true sanctuary, and heaven the most holy, it follows, the proportion being maintained, that this little diminutive earth, of which it would take two hundred and fifty-two thousand to equal the bulk of the sun, is twice as large as all heaven!

And, still further, in fulfilment of the type, Christ must perform a portion of his ministry in the holy place. If this is the earth, he should have performed a portion of his ministry here. But Paul says explicitly that he could not be a priest upon earth; for there was another order of priests appointed to do all the work of this kind that was to be done on the earth. Heb. 8:4. And he says again that while the earthly tabernacle stood, while any service of that kind was performed here, the way into the holy places, both the holy and the most holy of the heavenly sanctuary, was not made manifest or laid open. Heb. 9:8.

In view of these facts, it is pertinent to inquire, Does the word "vail" in Heb. 6:19, mean the second vail? and the answer is, No; and this will be proved to the satisfaction of every candid mind. There are but two words rendered vail in the New Testament. These are *κάλυμμα* and *καταπέτασμα*. The first occurs four times only, in verses 13, 14, 15, and 16 of 2 Cor. 3, referring to the vail over Moses's face. The second is used six times, once each by Matthew, Mark, and Luke, all in reference to the vail of the temple which was rent in twain when

Christ expired upon the cross (Matt. 27 : 51; Mark 15 : 38; Luke 23 : 45); and three times by Paul in the book of Hebrews; namely, 6 : 19; 9 : 3; and 10 : 20. Is there anything peculiar in Paul's use of this word in Hebrews? — Yes; when he means the second vail he specifies it. Heb. 9 : 3: "And after the *second* vail, the tabernacle which is called the holiest of all." Now if the term, "the vail," was used to signify invariably the second vail, why did Paul use the term "second"? Why did he not say, here, simply, "And after the vail"? — Because a second must imply a first, and he well understood that there was at the entrance to the tabernacle a hanging, which was just as much a vail as that which divided between the holy and the most holy; and to carry out his purpose of instruction in reference to the sanctuary, which is one of Paul's great objects in the book of Hebrews, he accurately distinguishes between the two; and when he means the *second*, he *says* the second.

This word "vail," *καταπέτασμα*, is defined in Robinson's Greek Lexicon of the New Testament as follows: "A covering, vail, which hangs down. In the Septuagint, a vail, curtain, of the tabernacle and temple, of which there were two; namely, one at the entrance of the outer sanctuary (Hebrew, פָּתָח, Septuagint, *καταπέτασμα*, Ex. 26 : 36; 40 : 5; Jos. B. J. 5. 5. 4); and the other before the holy of holies, separating it from the outer sanctuary."

Here is good testimony that the same word is used to designate both hangings, the one at the door, and the other in the interior of the sanctuary. In the Hebrew, in Ex. 35 : 12; 39 : 34; 40 : 21; and Num. 4 : 5, both the terms that are used for hanging and vail are joined together to designate the inner vail before the most holy place, and it is called the vail of the covering. The

Cyclopedia of Biblical Literature by M'Clintock and Strong, under the term "Hanging," says:—

"The hanging was a curtain or covering (as the word radically means, and as it is sometimes rendered) to close an entrance. It was made of variegated stuff wrought with needlework (compare Esther 1:6), and (in one instance at least) was hung on five pillars of acacia wood. The term is applied to a series of curtains suspended before the successive openings of entrance into the tabernacle and its parts. Of these, the first hung before the entrance to the court of the tabernacle (Ex. 27:15; 38:18; Num. 4:26); the second before the door of the tabernacle (Ex. 26:36, 37; 39:38); and the third before the entrance to the most holy place, called, more fully, vail of the covering. Ex. 35:12; 39:34; 40:21."

These quotations furnish sufficient evidence that the covering of the outer entrance to the tabernacle was a vail, as well as that which hung before the most holy place. The same Greek word and the same Hebrew word are applied to both.

The point now to be ascertained is, In what sense does Paul use the term, "the vail"?—All hangs on the answer to this question, as he is the one who makes use of the language now under examination. As has been mentioned, with the single exception of the three references by the evangelists to the vail, on the day of the crucifixion, Paul is the only New-Testament writer who makes use of the term. And in accordance with the accuracy with which he is writing, he finds it necessary to discriminate between the two. And inasmuch as he once specifies the second vail when he refers to that, we must understand him as referring to the first vail when not thus specified. To understand otherwise, is to charge Paul with a degree of looseness in his writings altogether unpardonable in a man of his ability and education, and altogether unaccountable in one who wrote, moreover, by the inspiration of God.

It may therefore be confidently asserted that it matters not how other writers use the term. The evangelists by "the vail" may mean the vail before the holy of holies, as they doubtless do; and if other writers had used it in the same sense a thousand times, it would in nowise affect the case in hand; for Paul has shown us plainly how *he* uses the term; and that is all we have to know, to understand his writings in reference to it. And when he means the second vail, he says explicitly, "the second vail;" and when he does not specify, he must mean the only remaining one, which is the first.

Now, as final and conclusive proof that this is so, the reader is requested to turn to Heb. 10 : 19, 20: "Having therefore, brethren, boldness to enter into the holiest [Greek, holies, plural,] by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh." Paul here assures us that Christ by his flesh, his sacrifice, has consecrated a new and living way for us through the vail. And into what does that way through the vail lead? Into the holy places, plural, both of them, the holy as well as the 'most holy. Therefore to go into the holy place, or first apartment, is to go through or "within" the vail, as Paul uses the term. And this passage is exactly parallel with Heb. 6 : 19, 20. Christ, our forerunner, is entered within the vail, to make this living way for us into the holy places. But Christ does not minister in, nor open the way for us into, both of the places at once. This would outrage all order, and do violence to the type. He ministers in the first apartment till that department of the work is finished, then goes within the "second" vail, to accomplish the last division of his solemn work, which is to cleanse the sanctuary, and make once for all a disposition of the sins of those who have sought pardon through his blood.

Here are harmony, reason, and Scripture, a divine triumvirate, to oppose which it would seem that one must deliberately close his eyes to the light.

A slight transposition of Heb. 10 : 19, 20, will show that Paul by the term "vail," there refers to the literal vail of the sanctuary, and not to Christ's flesh; but Christ's flesh, or his sacrifice, is the new and living way which he hath consecrated for us. Thus: "Having therefore, brethren, boldness to enter through the vail into the holy places, by the blood of Jesus, by a new and living way which he hath consecrated for us, that is to say, his flesh."

It will be noticed that Paul in the epistle to the Hebrews, goes back invariably to the tabernacle as erected by Moses, not to the sanctuary as embodied in the temple. On this he founds all his illustrations, and makes his declarations. In the time of Christ it is said that the opening to the holy place was composed of huge folding doors; and the only vail was that which hung between the holy and the most holy place. This will explain why the evangelists refer to that by the single words, "the vail;" for there was then no other. But Paul, in Heb. 6 : 19, 20, draws his illustration from the tabernacle of Moses, which had a *vail* for the door of the holy place, as well as a vail for a door to the most holy place. Hence "within the vail," in Heb. 6:19, 20, means only past the first vail, or door, into the holy place.

2.—BETWEEN THE CHERUBIM.

And still another attempt is made to find an objection to the view here advocated that Christ commenced his ministry as priest in the first apartment of the sanctuary in heaven when he ascended up on high. It is framed on this wise: God is spoken of as dwelling between the

cherubim. These cherubim were on the ends of the mercy-seat, which was the cover of the ark; and the ark was always in the most holy place, or second apartment of the sanctuary. This, therefore, being God's fixed location, when Christ ascended up to the right hand of the Father on high, he of necessity entered where God was, into the most holy place, and hence did not commence his ministry in the holy place.

The passages which contain the expression, "Between the cherubims," are the following: Ex. 25:22; Num. 7:89; 1 Sam. 4:4; 2 Sam. 6:2; 2 Kings 19:15; Ps. 80:1; 99:1; Isa. 37:16; Eze. 10:2, 6, 7. It will be noticed that they are all from Old-Testament writers. The first four refer directly to the ark of the tabernacle. Of the remaining passages, two refer to the one expression made by Hezekiah in his prayer, and two are used by David, the four being evidently borrowed from the sanctuary service. The passages from Ezekiel record what he saw when he had visions of God.

Before these passages can be made available for those who object to the view here presented, it must be shown,—

1. That God bound himself immovably to that position between the cherubim on the ark, and did not meet nor commune with his people from any other place. But this is contrary to the record; for at times he met with both Moses and the children of Israel at the door of the tabernacle. Ex. 29:42, 43; 33:9, 10. And again, God was not dwelling between the cherubim of the ark when the sons of Eli took it out to battle, and it fell into the hands of the Philistines. It must be shown,—

2. That even though God did meet and commune with his servants from between the cherubim of the ark here below, so much so that it is spoken of as his dwelling—

place, it must also be so in heaven. But this would not inevitably follow; for in his intercourse with men, this might be the best mode of procedure, but not necessarily so in heaven. It must be shown,—

3. That the cherubim between whom God dwells on high are the cherubim of the ark. But this cannot be shown; for it appears from Ezekiel's vision of God and his throne, in Ezekiel (chapters 1 and 10), that the throne of God itself is a living throne, supported by the most exalted order of cherubim. And the most appropriate representation of this fact that could be given here on earth was to designate the locality between the cherubim over the ark as his dwelling-place in his ordinary intercourse with the human race. It must be shown,—

4. That God's throne in heaven is immovably fixed to one place. But this cannot be shown; for in Ezekiel's vision, above referred to, it is represented as full of awful life and unapproachable majesty, and moving whithersoever the Spirit was to go. And as in the earthly tabernacle, so here, it sometimes stood at the door of the Lord's house. Eze. 10:18, 19. It must be shown,—

5. That the declaration that Christ ascended to the right hand of the throne of the Majesty in the heavens, signifies locality, rather than position in respect to exaltation and power. But this cannot be shown; for even when Christ appears coming in the clouds of heaven, he is said to be "sitting on the right hand of power." Matt. 26:64.

Thus those who appeal to the fact that God dwells between the cherubim to prove that Christ does not minister in both apartments of the heavenly sanctuary, must see that the argument fails them at every step.

It is evident from Ezekiel's sublime description, that God's throne is in itself a throne of life and motion.

The Creator of the universe, the Upholder and Ruler of all this vast realm, is not immovably confined to any one locality. And yet he dwells between the cherubim, because his throne itself is upheld by those wonderful beings. Further, there is plain evidence to show that when Christ commenced his ministry above, on the throne of his Father, that throne was in the first apartment of the heavenly sanctuary.

1. John says, in the fourth chapter of the Revelation, "After this I looked, and behold, a door was opened in heaven." He thus introduces us, not merely into heaven, but into some apartment in heaven. Therein he saw the throne of God, in all its majesty and glory; and before the throne he beheld seven lamps of fire, which are, beyond question, the antitype of the candlestick with its seven lamps, which had its position in the holy place, or first apartment, of the sanctuary. Christ is then introduced into the scene, described both as the lion of the tribe of Judah, and as a lamb as it had been slain, signifying at once his sacrificial work as priest, and his position of exaltation and power with God; and he takes the book sealed with seven seals, and begins to break the seals and unroll the book for the benefit of his people. And the first seal reveals the first, or apostolic, church. Thus the scene opens with the commencement of Christ's ministry, and at that time the throne of God was in the first apartment of the sanctuary, where the antitype of the golden candlestick was seen.

2. This view of the matter is rendered sure by the testimony of Rev. 11 : 19, which declares that the temple of God where the ark is, the most holy place, was not opened till the sounding of the seventh trumpet, near the end of all earthly kingdoms. The scene of Revelation 4,

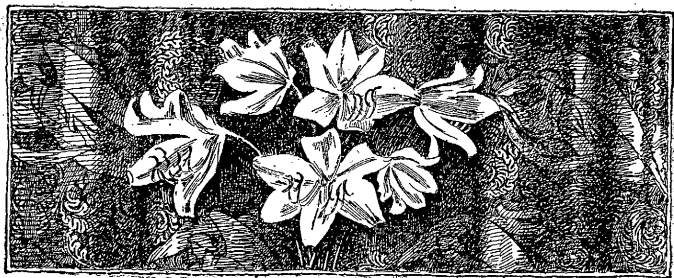
where John first beheld the throne of God, was therefore certainly *not* in the most holy place.

3. The inauguration of the investigative Judgment is brought to view in Dan. 7 : 9, 10. And it is said that at that time "the Ancient of Days did sit." The word here rendered "did sit," signifies both in Hebrew and in the Greek of the Septuagint, according to Gesenius and Liddell and Scott, "to sit enthroned," or "as judges to sit in court." Had not the Ancient of Days been seated upon his throne before this?—Certainly; but the language clearly indicates that he here took a new position for a new purpose. Some move is therefore made on the part of the Father when the judgment scene opens. He then occupies a position which he did not occupy before.

4. The relation of Christ to this move on the part of the Father, is indicated in verses 13, 14 : "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom," etc. This is not Christ's second coming to this earth, for the Ancient of Days is not here; but he came to the Ancient of Days in heaven, and came to receive dominion and a kingdom, which he will receive at the conclusion of his work as priest, but will not receive till then. This, therefore, brings to view a scene to transpire near, and at, the conclusion of Christ's work as priest. We have seen Christ on the throne with the Father in the holy place. But we have seen the Father changing his position and opening a new scene, a scene of judgment. To do this, he must first move to the place where this scene is to transpire. Then Christ, as the second essential actor in the scene, is escorted by a mul-

titude of heavenly beings, surrounding him like clouds of glory, into the presence of the Ancient of Days in his new position, according to Dan. 7:13. On the supposition of a change of ministration from the holy to the most holy place of the heavenly sanctuary near the close of Christ's work therein, all these statements and movements have their appropriate place and explanation; but on no other ground can they be harmonized or explained.

Thus it becomes more and more apparent that the view that Christ entered the most holy place when he ascended, is at every step at war with both reason and Scripture; while every objection to the view that he commenced his ministry in the first apartment vanishes at the slightest touch; for God can dwell between the cherubim, and Christ be at his right hand, and both be, nevertheless, in the holy place.



CHAPTER XVI.

The Priesthood of Christ.

THE great facts now fully proved in the course of this investigation, are, that there is in heaven a real, literal sanctuary, the antitype of the earthly building, called the "temple," the "Temple of God," and the "temple of heaven," and that Christ, when he ascended up on high, opened his glorious work of priestly ministry in the first apartment of that heavenly tabernacle, in accordance with the work of the earthly priests, who, ministering unto the example and shadow of heavenly things, began their round of service in the first apartment of the earthly building.

And this fact being established, it is a nail in a sure place. Other conclusions, of overwhelming importance to the church and the world, follow inevitably, and in quick succession, as will presently be seen.

We pause a moment, before passing, to notice one more query, the only remaining one now coming to mind as pertaining to this subject, previous to the opening of Christ's ministry in heaven.

The work in the typical sanctuary virtually came to an end when the real sacrifice was offered upon the cross, and the vail of the temple was rent in twain from top to bottom. It was of no account for the sinner to present, any longer, his offerings there. But Christ did not ascend for forty-three days after this, and of course could not commence his ministry before his ascension. The

question therefore arises, What was the condition of the world during that time? With no service of any virtue here upon the earth, and the work in the heavenly sanctuary not yet commenced, was there not a perplexing interim of at least forty-three days during which the sinner was left without a mediator?

In answering this, reference might be made to the time before the earthly tabernacle was erected, and before a regular order of priesthood was instituted, even to those offerings in reference to which Adam and Eve were instructed, when sin had forced them to turn their backs on holy Eden in the world's earliest infancy. No priests were then ordained; the sinner presented his offering in his own behalf. There were no holy places laid open, and no priestly work was established in heaven. Yet the offerings there made, if offered in a proper manner, were as efficacious as any offered at any time previous to Christ. The great offering was not made, but these all looked forward in faith to it; and faith in the Redeemer to come gave them all their virtue.

It may be said that during these antecedent ages, though there was no ministry in heaven, men had effectual sacrifices which they could offer, which they could not do after the vail of the temple was rent, and its services ceased. Very true; but that very moment they had a sacrifice provided for them, the merits of which they could present to God in their behalf. There was really no break in the work. The two systems, typical and antitypical, touched each other upon the cross. There the shadow, all the way from Eden down, met the substance, and there was no blank between the two. As men by their sacrifices could manifest their faith in a Redeemer to come, though there was no ministration going on in heaven, and as those offerings were effica-

cious up to the cross, so from that very moment men could manifest their faith by the provisions of the gospel, in a sacrifice which had been offered, though the actual commencement of Christ's work as priest might still for some time be delayed.

The way thus being all cleared up to this important division of the subject, a matter for most profitable consideration now is the nature of that priesthood upon which Christ entered. The work in the earthly tabernacle was performed by mortal men, subject to disease and death, and was hence cumbered with such imperfections as were inseparable from the defective instruments by which it was performed. The priesthood of Christ is a superior priesthood, in which the imperfections of the earthly system find no analogy. This may be stated in a few particulars:—

1. Christ is a priest after the order of Melchisedec, and not after the order of Aaron. Heb. 5:6.

2. Perfection was not of the Levitical priesthood; for if it had been, says Paul, what further need was there that another priest should arise after the order of Melchisedec, and not after the order of Aaron? Heb. 7:11.

3. Those priests were many because they were not suffered to continue by reason of death; but this man continueth ever, and hath an unchangeable priesthood. Verses 23, 24.

4. It was necessary for the priests of the house of Levi to offer up sacrifices daily, embracing all the various offerings that were made by those who had transgressed. But all this Christ did by one act when he offered up himself. Heb. 9:25, 26, 28; 10:10, 12, 14.

5. The round of service in the earthly tabernacle was many times repeated; but the ministry of Christ is accomplished once for all. Heb. 9:11, 12, 24, 25; 10:3, 12.

6. All the blood which was offered in the former dispensation, was offered for past transgressions only, and made no provision for the future; while the merits of that blood which was shed on Calvary applied not to the past alone, but was available for the future also. Heb. 9:14, 15.

7. As the blood of Christ is the only blood ministered in connection with the heavenly sanctuary (whether by actual presentation or by virtue of its merits, is immaterial), the same blood must be the basis of ministration in both apartments.

8. As long as Christ fills the office of priest, so long he is mediator between God and man.

The chief difference, then, between the priestly work of Christ and that of the Levitical order, results from these facts: that Christ has but one offering to make for his entire ministry; that he ever lives, and hence need not repeat his work, but performs it once for all; that his offering pertains to the future as well as to the past; and that it does make perfect, or really and absolutely take away the sins of those who avail themselves of its merits. There is nothing in the fact that Christ is a priest after the order of Melchisedec and not after the order of Aaron, to show that he does not perform a work exactly like that performed by Aaron, as nearly as the perfect things of heaven may be represented by the imperfect things of earth. And Paul assures us that he does perform just such a work; for he says that the Aaronic priests in their work were simply acting unto the "shadow and example" of the work performed by Christ in heaven.

The conclusion becomes evident, therefore, that as the sins of the people were borne into the earthly sanctuary in type through the blood of beasts, they are now borne into the heavenly sanctuary in reality through the blood

of Christ. A comparison of Leviticus and Hebrews will make this plain.

The blood of all the offerings, it appears, was not borne into the sanctuary by the priest, and sprinkled before the vail. It was the blood of some of the offerings called sin-offerings which was thus treated. Of these offerings, Wm. Smith, in his Dictionary of the Bible, says:—

“The sin-offering represented that covenant as broken by man, and as knit together again by God’s appointment, through the ‘shedding of blood.’ Its characteristic ceremony was the sprinkling of the blood before the vail of the sanctuary, the putting of some of it on the horns of the altar of incense, and the pouring out of all the rest at the foot of the altar of burnt offering. The flesh was in no case touched by the offerer; either it was consumed by fire without the camp, or it was eaten by the priest alone in the holy place, and everything that touched it was holy. This latter point marked the distinction from the peace-offering, and showed that the sacrificer had been rendered unworthy of communion with God. The shedding of the blood, the symbol of life, signified that the death of the offender was deserved for sin, but the death of the victim was accepted for his death by the ordinance of God’s mercy. . . . Accordingly we find (see quotation from the Mishna in *Outr. De Sacr.* i. c. xv., § 10) that, in all cases, it was the custom for the offerer to lay his hand on the head of the sin-offering, to confess generally or specially his sins, and to say, ‘Let *this* be my expiation.’ Beyond all doubt, the sin-offering distinctly witnessed that sin existed in man, that ‘the wages of that sin was death,’ and that God had provided an atonement by the vicarious suffering of an appointed victim.”

Provision was made for all to present this kind of offering, the blood of which was, in specified cases, borne into the sanctuary, and sprinkled before the vail. First, for the priest (Lev. 4:3–12); secondly, for the whole congregation, collectively (verses 13–21); thirdly, for the ruler (verses 22–26); and fourthly, for any of the common people. Verses 27–31.

In Lev. 6:30, we read: “And no sin-offering, whereof any of the blood is brought into the tabernacle

of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire." Now, it appears from Paul's testimony to the Hebrews, that of all the offerings, those sin-offerings, the blood of which was carried into the sanctuary, and their bodies burned without the camp, especially prefigured the offering of our Lord. He says (Heb. 13:11, 12): "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. *Wherefore* Jesus *also*, that he might sanctify the people with his own blood, suffered without the gate." Of these offerings, Christ was especially the antitype. And as by these the sins of the people were anciently transferred to the sanctuary (for Paul says their blood was borne in there *for sin*), so through the blood of Christ, which is ministered wholly in the sanctuary above, our sins are transferred to that heavenly temple.



CHAPTER XVII.

Cleansing of the Heavenly Sanctuary.

A PORTION of the evidence was presented in the preceding chapter to show that our sins are transferred to the heavenly sanctuary through the blood of Christ. This is still further confirmed by 1 Peter 2:24: "Who [Christ] his own self bare our sins in his own body on the tree." On the cross, Christ bore our sins as a sacrifice. In this sense he bears them at no other time or place. Here he was set forth as "the Lamb of God, that taketh [margin, beareth] away the sin of the world." John 1:29. Here he was offered as the "propitiation for the sins of the whole world." But how much is implied in these expressions, that he bore our sins on the tree, and that he is the Lamb that taketh away the sin of the world?—Simply that here a sacrifice was provided, the merit of which was sufficient to avail with God to cancel the guilt of the entire world; that here an offering was given, upon which all who would, might lay their sins. But if none had come or should come to Christ, his offering would have been in vain. Whether or not his sacrifice shall be of benefit in any individual case, depends on the action of that individual himself.

Although the way the individual is now to come to Christ has been already referred to, it is a point of so great moment, that the reader will allow a brief recapitulation, and pardon the subject if it is presented "line upon line; precept upon precept; here a little and there a

little," as its intrinsic importance makes it proper that it be treated.

Having provided the sacrifice, Christ commences his work as priest in the sanctuary above, and the invitation is sent abroad to all the world, Come unto me for pardon and everlasting life. The way of our coming is described in Acts 20:21: "Repentance toward God, and faith toward our Lord Jesus Christ." We confess our sins to God through Christ as our sacrifice. As the penitent in the former dispensation laid his sins upon his victim by confessing over him his transgressions, so we lay our sins upon Christ by confessing them to God through him. Thus the confession and offering of the sinner of old finds its antitype in our confession of sin to God through Christ. By the Mosaic offering, the sin was borne into the earthly sanctuary; by faith in Christ as our offering, and by our confessions through him, we transfer our sins to the sanctuary in heaven, where he ministers for us. Thus the Lord carries forward the great work which he commenced when he bore the sins of the world at his death, by pleading the cause of penitent sinners through his blood shed in their behalf. And thus there is in this dispensation, as in the former, a transfer of sins; there in figure, here in fact. There is nothing strange or fanciful in this. Every one can easily understand it. Such was the service of the type, which was a "shadow" of the heavenly things; and such, therefore, is the heavenly ministration itself.

As, in the case of sins transferred to the earthly tabernacle, the question arose, What became of those sins? we have here the same question to answer respecting the sins transferred through Christ to the heavenly sanctuary: What is to become of these sins? Do they remain there forever? — No; they will be removed, just as they were

in the type; for the heavenly sanctuary is to be "cleansed" even as was the earthly.

But it is at once objected that this application cannot be correct, and this cannot refer to any sanctuary in heaven; for there is nothing there that needs cleansing; nothing there impure, to which such language can apply. And in some minds this molehill becomes magnified into a mountain, which they forever try in vain to surmount, and which eclipses from their view all the strength of proof and array of evidence which may be brought upon this question from any other quarter.

It is not strange that upon the first introduction of this subject, this thought should arise as a seeming objection. But it can, upon a little reflection, be fairly met, and fully disposed of. Let it be noted that this cleansing is *not* a cleansing from any physical impurities. It is not accomplished with water, soap, sand, mops, and brushes. It is a cleansing accomplished with blood. But the use of blood is for the sake of "remission" or forgiveness of sin, nothing else; hence the cleansing is a cleansing from sin; and Paul testifies that such a cleansing does pertain to both the earthly and the heavenly building. Let the reader weigh slowly and carefully every word of the apostle's testimony on this point. He says (Heb. 9 : 22, 23): "And almost all things are by the law purged [or cleansed] with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Let these texts be paraphrased to express more fully the meaning of the language: "Almost all things are, according to the law, to be cleansed with blood; for without shedding of blood is no remission. For this reason, it was necessary that the earthly sanctuary (the

pattern of the heavenly sanctuary) should be purified or cleansed with the blood of these earthly sacrifices (the blood of animals, verse 19), and it was necessary, for the very same reason, that the heavenly sanctuary itself should be cleansed; but this must be with blood which is better, or of more value, than the blood of animals; it must be even with the precious blood of Christ himself.”

It is confidently submitted to every one capable of understanding the meaning of language, that this is the exact idea which Paul here expresses; and this being so, Paul affirms in the clearest manner that the sanctuary in heaven *must be cleansed*. Consistent or inconsistent, this is what the apostle says; and those who take exception to his statements, must settle the matter with him.



That sins are transferred to the heavenly sanctuary is evident from the fact that there exists a necessity for its cleansing; and there can be nothing there but the presence of sin to render such a work necessary. We look to the type. A work of cleansing the sanctuary was performed every year in the most solemn manner by divine appointment. Why was this? What was

there to render the cleansing of that sanctuary necessary? Into the most holy no man entered but the high priest, and he but *once a year*. In a place so sacredly guarded, could there have been anything physically impure? — By no means. And yet that sanctuary, the most holy place, as well as the holy place, had to be cleansed. Again we ask the reader, and especially any one who objects to the views here presented, to ponder well the question, Why? But one answer can be returned. The sins of the people were represented there; and from their presence it must be purified. And this work of cleansing, as we have seen, was not a purification from material uncleanness, but simply a ceremony by which imputed sins were removed and borne away forever:

So in the antitype. There is nothing literally impure or unclean in the heavenly sanctuary. But the sins of all those who have sought pardon through the merits of Jesus have been transferred there; and these must be removed. This is its cleansing. No other is brought to view. In reference to *no other act* is the expression, “cleansing of the sanctuary,” ever used. No mind can fail to understand this, and no one need to revolt at the idea.

Paul’s testimony in Heb. 9 : 22–24, which forever settles this point, has already been presented. We scarcely need repeat that the burden of Paul’s argument is “remission,” which is the removal of sin. He shows in these verses that the earthly sanctuary had to be cleansed because sin was to be remitted, and that it must therefore be accomplished with blood. He then explicitly states that it was necessary for the same reason that the heavenly sanctuary should undergo a *cleansing* of the *same nature*, and by the same means, only that now the sacrifice was infinitely better, being the blood of Christ, instead of the blood of beasts. On this point it is not necessary

longer to dwell. No statement is needed to add to such a plain declaration by the apostle; no additional light is called for to help the rays of the noonday sun.

It would seem that no one can now fail to understand the nature of the cleansing of the sanctuary. It is accomplished with blood. It is a part of Christ's work as priest, not as king. It is the ministration performed in the most holy place to complete the round of service and end the work.

And now some one may be disposed to say, Well, suppose this is all so; suppose the time was at length to come when Christ should enter the second apartment of the sanctuary to perform therein his closing work as priest, of what importance is that to us? for we can know nothing concerning it, and hence can receive no practical benefit from it.

Ah! friend, that is just where people are liable to err, not knowing the Scriptures. God has not left us in the dark on a point of such thrilling interest. This very subject is connected with prophecy, and the time pointed out when this great movement in the heavenly world should occur, and the cleansing of the sanctuary begin. A little further investigation of this important theme will bring us to conclusions more startling than Noah's message to the antediluvians, Lot's warning to the inhabitants of the cities of the plain, or our Lord's solemn admonitions to the people of his day.

CHAPTER XVIII.

"Then Shall the Sanctuary be Cleansed."

IN the eighth chapter of Daniel is given the record of one of his most remarkable visions. He sees a symbolic representation of several earthly kingdoms which were using their power to oppress and wear out the people of God in the earth. At length he beholds two divine beings conversing together (doubtless Michael and Gabriel, as they are elsewhere mentioned in the book of Daniel), and in reference to their conversation, this is what he says:—

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:13, 14.

Angels understand what is of profit for us to know. Hence, purposely in the hearing of Daniel, one saint asked another this important question, "How long the vision . . . to give both the sanctuary and the host to be trodden under foot?" And the one addressed then turned to Daniel, and gave the answer to him for the benefit of the church: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." It now becomes important to compute this period of time; to find its beginning and its termination, in order that we may get the benefit of the prophecy. And while doing

this, let the reader keep in mind the point before us. We are still "looking unto Jesus," though engaged in the application of prophecy; for the prophecy has to do with the sanctuary; and the sanctuary is where Jesus performs his ministry as priest; and more than this, it pertains to the "cleansing" of the sanctuary, which is the conclusion of the work of mercy for mankind! Surely no candid student of the Scriptures will be disposed to pass by the investigation of a subject which promises so much.

This period of 2300 days is not explained in Daniel 8; but a key to the explanation is given in chapter 9. We trust the reader is now ready to turn with new interest to a brief exposition of these portions of prophecy. Beginning with the second verse of chapter 8, several objects presented themselves in succession before the eye of the prophet.

Scene First.—The first object he beheld was a ram standing before the river, having two horns, one higher than the other. He saw this ram pushing westward, northward, and southward, with such vigor that no beast could stand before him, and he did according to his will, and became "great."

Scene Second.—A rough he goat, with a notable horn between his eyes, came from the west with such rapidity that he seemed not to touch the ground. And he dashed into the ram, overthrew him, broke his horns, and trampled him into the ground. The he goat waxed "very great." But while he was defiantly prancing about in the plenitude of his power, suddenly the great horn between his eyes was broken, and in its place as suddenly sprang forth four notable horns toward the four winds of heaven.

Scene Third.—Out of one of these four horns of the goat, the prophet then saw a little horn protruding. And

lo, it grew with marvelous rapidity. It took a turn toward the south, and toward the east, and toward the pleasant land. It sprang upward to the host of heaven, and, encircling some of the stars, brought them to the ground and stamped upon them. It even reared itself against the prince of the host, took away the daily, cast down the place of his sanctuary, gathered to itself an overwhelming host by reason of transgression, cast down the truth to the ground, and practised and prospered. The little horn waxed "exceeding great."

Scene Fourth.—Other objects now come into the field of vision. Heaven does not look with indifference upon all the transactions indicated by the symbols and their work thus far introduced, especially as such work affects the people of God. Angels regard it, and consult about it. Two of them held converse respecting it in the hearing of the prophet. "How long," said one to the other, "shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Then turning to Daniel, as in addressing him he would address the people of God, who are more especially interested in the response, the angel made answer: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

This is the entire matter of the vision and fills the chapter to the fifteenth verse. It was now necessary that it should be explained; and Daniel immediately heard—

AN EXPLANATION COMMANDED.

"And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he

said unto me, Understand, O son of man; for at the time of the end shall be the vision. Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be." Dan. 8:15-19.

It is impossible to read this language without perceiving the interest which angels take in the purposes of God concerning the human family. They are all ministering spirits, says Paul (Heb./1:14), and Peter testifies that they desire to look into the things which God has before revealed. 1 Peter 1:12. So when John, in his vision of the opening of the seven seals, began to weep much through fear that no one would be found in heaven or earth to open the seals, and that the important truths would forever remain hidden, one of the elders came to him and told him to weep not, for the Lion of the tribe of Judah would open the book. Rev. 5:4, 5.

Returning to Daniel, Gabriel, true to the commission here laid upon him, proceeded at once to enter upon his duty and to give the explanation he was enjoined to make.

SYMBOL OF THE RAM EXPLAINED.

"The ram which thou sawest having two horns are the kings of Media and Persia." Dan. 8:20.

This is plain language. It cannot be misunderstood. This being the first symbol, we know at what point the vision commences. It does not begin with the empire of Babylon, as do the visions of the second and seventh chapters; for the Babylonian Empire being very near its close in the third year of Belshazzar, when the vision was given, the view commences with the incoming Medo-Persian Empire. The two horns of the ram denote the union of these two powers, the Medes and the Persians, in one government.

The Medo-Persian supremacy commenced at the overthrow of Babylon by Cyrus, B. C. 538, and extended to the battle of Arbela, B. C. 331, two hundred and seven years. So long a time is covered by the first symbol. In the explanation of the next symbol we have the power that overthrew the Persian Empire, and consequently succeeded to its place.

SYMBOL OF THE GOAT EXPLAINED.

"And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." Dan. 8:21, 22.

This also is plain and literal language. The power that was to succeed the Persian in the empire of the world, according to the prophecy, was the Grecian. It was fulfilled two hundred and seven years after the vision was given, when, at the battle of Arbela, Oct. 1., B. C. 331, Alexander the Great utterly routed the forces of Darius Codomannus, and became absolute lord of the empire to the utmost extent ever possessed by any of the Persian kings.

The great horn between his eyes was the first king. This was Alexander the Great. That horn was broken. Eight years after the battle of Arbela, Alexander died in a drunken debauch, at the age of thirty-three, Nov. 12, B. C. 323.

In the place of this first horn, four came up toward the four winds of heaven. These, the angel said, signified four kingdoms to arise out of the nation. After the death of Alexander much confusion arose among his followers respecting the succession. It was finally agreed, after a seven days' contest, that his natural brother, the half-witted Philip Aridæus, should be declared king. By him

and Alexander's sons, Alexander Ægus and Hercules, the name and show of the Græco-Macedonian Empire were for a time kept up. But these persons were all soon murdered; and the regal family being then extinct, the chief commanders of the army, who had gone into different parts of the empire as governors of the provinces, assumed the title of kings. They thereupon fell to leaguings and warring with each other to such a degree that within the short space of fifteen years from Alexander's death, the number of divisions of his empire was reduced to just four, as the prophecy had declared. These kingdoms thus originated about 308 B. C. They were Macedonia, in the west, Thrace, in the north, Syria, in the east, and Egypt, in the south, ruled over respectively by Cassander, Lysimachus, Seleucus, and Ptolemy. The kingdom of the goat dates from B. C. 331 to the time when a succeeding power appears upon the scene, which was B. C. 161, as we shall hereafter see. A period of one hundred and seventy years is thus covered by this symbol.

SYMBOL OF THE LITTLE HORN EXPLAINED.

"And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand." Verses 23-25.

This little horn is unquestionably a symbol of the power that succeeded Grecia in the dominion of the world. And this, according to the prophecies of Daniel 2 and 7, was Rome. Some special reasons must be given

if we are to take the ground that this prophecy does not run parallel with the others, and from the time of its beginning bring to view the same universal kingdoms. In this case, of course, this little horn would represent Rome.

The view is however taken by some that this prophecy is not parallel with Daniel 2 and 7, and that the little horn of this chapter does not symbolize Rome; but the good reasons upon which such a view ought to rest are not forthcoming. Romanists, to avoid the application of this part of the prophecy to the Roman power, which includes as one of its phases, the papacy, endeavor to shift the application from Rome to Antiochus Epiphanes. And this lead of the papists has been followed by the majority of Protestants, thoughtlessly, it would seem, or for some reason of their own. This view cannot be correct; for the reasons which show that this applies to Rome are more clear and numerous than those even which determine the application of the other symbols.

The little horn of Daniel 8 does not symbolize Antiochus Epiphanes, but it does symbolize Rome. To prove this is easy. If people would only treat interpretations of prophecy as they treat bank-bills, that is, compare them with the detector to see if they are genuine, there would be no trouble. The only wonder is that any one could ever have supposed the application to Antiochus to be correct.

The proposition here affirmed, then, is that the little horn of Daniel 8 does not symbolize Antiochus, but does symbolize Rome, because,—

1. This horn came out of one of the four horns of the goat. Verse 9. It was therefore *another* horn *separate* and distinct from any of the four. One of these four horns, as we have seen, was the kingdom of Syria,

founded by Seleucus, from whom sprung the famous line of kings known in history as the "Seleucidæ." Of these there were twenty-six, in order as follows:—

(1) Seleucus Nicator, (2) Antiochus Soter, (3) Antiochus Theus, (4) Seleucus Callinicus, (5) Seleucus Ceraunus, (6) Antiochus the Great, (7) Seleucus Philopater, (8) *Antiochus Epiphanes*, (9) Antiochus Eupator, (10) Demetrius Soter, (11) Alexander Bala, (12) Demetrius Nicator, (13) Antiochus Theos, (14) Antiochus Sidetes, (15) Zebia, (16) Seleucus, son of Nicator, (17) Antiochus Grypus, (18) Antiochus the Cyzicenean, (19) Seleucus, the son of Grypus, (20) Antiochus Eusebes, (21) Antiochus, second son of Grypus, (22) Philip, third son of Grypus, (23) Demetrius Eucherus, (24) Antiochus Dionysius, (25) Tigranes, (26) Antiochus Asiaticus, who was the last of the Seleucidæ, and who, after an insignificant reign of four years, was driven from his dominions by Pompey, the Roman, B. C. 65, and Syria made a Roman province.

It will thus be seen that Antiochus Epiphanes was simply *one* of the *twenty-six* kings who constituted the Syrian horn of the goat. He was for the time being that horn; hence he could not be at the same time a *separate* and *independent* power, or another remarkable horn, as the little horn was.

Rome *was* such a separate horn, and, from the standpoint of this prophecy, came out of one of the horns of the goat, thus answering exactly to the prophetic description. Why it was represented as coming out of one of the horns of the goat, will be clearly seen from the following facts: In the year 161 B. C., Rome became connected with the Jews by the famous Jewish League (1 Maccabees 8; "Josephus's Antiquities," b. xii, chap. x, sec. 6; Prideaux, vol. ii, p. 166). Nations are mentioned

in prophecy when their history becomes interwoven with that of God's people. Therefore in the year B. C. 161, the conquering legions of the Roman power came into the prophet's view. But just seven years before this, B. C. 168, Rome had conquered Macedonia (one of the four horns of the goat), adding it to its empire. The prophet was viewing the horns of the goat, and when Rome had made the Macedonian horn a part of itself, and seven years later came into the field of the prophet's vision, by its league with the Jews, he would of course speak of it, from this point of view, as coming forth from that horn. And as if coming from that horn, the prophet beholds it from that point pursuing its triumphant career.

2. Were we to apply the little horn to any one of these twenty-six Syrian kings, it should be to the most illustrious and powerful one of them all. But this was not Antiochus Epiphanes. For historians inform us that his name, "Epiphanes," the "illustrious," was changed to "Epimanes," the "fool," on account of his vile and extravagant folly. Antiochus the Great was perhaps the most famous of the Syrian kings.

The little horn cannot apply to Antiochus, but must signify the Roman power, because,—

3. This little horn, in comparison with the preceding kingdoms, Média and Persia, waxed "exceeding great." There is in the prophecy a regularly increasing gradation of power: great, very great, exceeding great. Applying the little horn to Antiochus, the following result is presented: 1. "Great," Persia. True. 2. "Very great," Grecia. True. 3. "Exceeding great," Antiochus. Nonsense!

The Persian Empire is simply called "great," though it ruled "from India even unto Ethiopia, over an hundred and twenty and seven provinces." Grecia, still more ex-

tensive and powerful, is called "very great." Then comes the power in question, which is called "*exceeding great*." Was Antiochus great in comparison with Alexander, who conquered the world? or with the Romans, who conquered vastly more than all of Alexander's dominions? The kingdom of Antiochus was only a portion of the empire ruled by the goat. Is a part more than the whole? Of the relation between Antiochus and the Romans, the Religious Encyclopedia says: "Finding his resources exhausted, he [Antiochus] resolved to go into Persia to levy tributes, and collect large sums which he had *agreed to pay the Romans*."

Can any king be said to have waxed exceeding great, when he left his kingdom no larger than he found it? But Sir Isaac Newton testifies that Antiochus did not enlarge his dominions. He made some temporary conquests in Egypt, but immediately relinquished them when the Romans took the part of Ptolemy and *commanded* him to give them up.

It surely cannot take any one long to decide which was the greater power, the one which evacuated Egypt or the one which commanded that evacuation; the one compelled to pay tribute, or the one to whom he was compelled to pay it. One was Antiochus; the other was Rome. With Rome as the third member of the series, we have this result: 1. "Great," Persia. True. 2. "Very great," Grecia. True. 3. "Exceeding great," Rome. More emphatically true than either or both the others.

4. The little horn was to stand up against the Prince of princes, by which title, without doubt, our Lord is meant. But Antiochus died one hundred and sixty-four years before Christ was born. There was a power, however, which did stand up against the Saviour. Rome, in

the days of our Lord, was in the zenith of its glory. And Rome, in the person of Herod, endeavored to destroy Jesus, when an infant. Subsequently, when Pilate was its mouthpiece in Judea, Rome, in obedience to the frenzied clamor of apostate Jews, nailed him to the cross.

The same work is attributed to the great red dragon of Revelation 12, a symbol referring so evidently to Rome that there is no ground to dispute the application.

Antiochus answers not one specification of the prophecy; and here we may therefore dismiss him. But, for a more full elucidation of the prophecy, we may further say of its application to Rome:—

5. This horn was “little” at first. So was Rome, but it “waxed,” or grew, “exceeding great” in three several directions. What better terms could be used to describe the course of that power which from a small beginning rose to be the mistress of the world?

6. It gathered dominion toward the south. Egypt was made a province of the Roman Empire B. C. 30, and continued such for over six centuries.

7. It marched its conquering legions toward the east. Rome subjugated Syria B. C. 65, and made it a province of the empire.

8. It set its face toward the pleasant land. Judea is so called in many scriptures. Ps. 106 : 24; Zech. 7 : 14; etc. First by a league of assistance and friendship, the Romans took under their influence the holy land and people. They subsequently made Judea a Roman province, B. C. 63, and finally destroyed the city of Jerusalem, A. D. 70, burned their beautiful temple with fire, and scattered the Jews over the face of the whole earth to be gathered no more till time shall end.

9. It waxed great even to the host of heaven. The “host of heaven,” used in a symbolic sense in reference

to earthly scenes, must denote persons of illustrious character or exalted position. The great red dragon (Rev. 12:4), pagan Rome, is said to have cast down a third part of the stars of heaven to the ground. This is the same power as the little horn under consideration, and that passage in Revelation refers to the same work; namely, the acts of the Romans in oppressing the Jews and depriving them of their rulers.

10. By him the daily (not daily "sacrifice," as our translators have supplied, for it has no reference to the Jewish sacrifices, but daily "desolation," which is paganism) was taken away, and the transgression of desolation, the papacy, was set up. Chapter 11:31. Rome, and Rome alone, did this. While Rome was the ruling power in the world, a most singular revolution took place,—the religion of the empire was changed from pagan to Christian; that is, to that corrupted form of Christianity known as the papacy. And the place where paganism had long had "its sanctuary," Rome, with its Pantheon, or temple of all the gods, was "cast down," or degraded to the second rank, by the removal of the seat of government by Constantine, to Constantinople, in A. D. 330. So in Rev. 13:2, the dragon, pagan Rome, gave to the beast, papal Rome, his seat, the city of Rome, and great authority.

11. An host was given him against the daily. The prophet now views it from the standpoint of its spiritual character. The nations that flocked to the standard of the papacy, turned from that desolating religion called "the daily," which was paganism. The barbarians that subverted the Roman Empire became converts to that nominal Christianity before which they were thus brought face to face, and were soon transformed into willing instruments whereby their former religion, paganism, was dethroned. No other power has in any respect fulfilled this prophecy.

12. In the interpretation (verse 23) it is called "a king of fierce countenance and understanding dark sentences." Such was emphatically Rome, with its warlike paraphernalia, and its strange language which the Jews did not



VISIONS OF DANIEL 8.

understand. Moses used similar language, referring, as all agree, to the Romans. Deut. 28 : 49, 50.

13. It was to stand up in the latter time of their kingdom, when the dominion of the four horns of the goat was drawing to an end. It was at that very time that Rome appeared.

14. It was to destroy wonderfully. Hear all opposing powers, which it so rudely overthrew, testify, Thus did Rome.

15. Rome (in its papal form) has destroyed the mighty and holy people, the people of God, more than all other powers combined. A many-tongued voice from the blood of more than fifty million martyrs, goes up to testify against it.

16. And it has (through popery) "practised," — practised its deceptions upon the people, and its schemes of cunning among the nations, to gain its own ends, and aggrandize its power.

17. And it has "prospered." It has made war with the saints, and worn them out, and prevailed against them.

18. It has run its allotted career, and is to be "broken without hand." Verse 25. How clear a reference is this expression to the stone cut out without hand which is to smite the image upon its feet and dash it to pieces. So the papacy is soon to perish in the consuming glories of the second coming of our Lord.

Thus Rome fulfils all the specifications of the prophecy. No other kingdom meets even one. Rome is the power in question. No other can be.

In view of all these facts, if any one still affirms that Antiochus was the little horn, or if he even hesitates to admit its application to Rome, all one can do for such a person is to take him by the hand, and exclaim, with the deepest commiseration for his unfortunate condition, "*Non compos mentis*. Farewell."

The bearing of the point here made upon the conclusion of the prophecy, will soon appear.

CHAPTER XIX.

The Year-Day Principle

IN the exposition of the symbols thus far given, the field of vision is laid out clearly before us. The first symbol, Persia, covers a period of two hundred and seven years; the second, Grecia, one hundred and seventy years; the third, which we have seen to be Rome in both its phases, pagan and papal, from B. C. 161 to its division into ten parts previous to 483 A. D., continued six hundred and forty-four years; and if we come down to the close of papal supremacy in 1798, we have the long period of nineteen hundred and fifty-nine years; and if we come still forward to our own time, for this power is not yet broken without hand, we have the surprising period of nearly twenty-one hundred years covered by this symbol.

Putting these periods together, we have from the commencement of Persian supremacy, B. C. 538, to the complete division of Rome into its final ten kingdoms, 483 A. D., ten hundred and twenty-one years; to the temporary overthrow of papal Rome, 1798 A. D., twenty-three hundred and thirty-six years; to our own time, a hundred years more. So vast is the sweep of this vision, which we are now considering!

This fact has an important bearing upon the subject of the time, which the way is now open to examine. One point alone remains unexplained in Daniel 8, and that is the 2300 days of verse 14. On this we now inquire:—

1. Does the word "days," which in the margin is rendered "evening morning," mean days as commonly understood by that term?

2. Have we the correct reading, 2300?

3. Are the days literal or symbolic? and can we tell how long a period they denote?

On the first of these inquiries, we present the following testimony from Dr. Hales:—

"The earliest measure of time on record is the *Day*. In that most ancient and venerable account of the creation, by Moses, the process is marked by the operations of each day. The *evening* and the *morning* were the first *day*, etc. Gen. 1:5, etc. Here the word 'day' denotes the civil or calendar day of twenty-four hours, including 'the evening,' or natural night, and 'the morning,' or natural day; while the sun is either below or above the horizon of any place, in the course of the earth's diurnal rotation between two successive appulses of the same meridian to the sun; corresponding, therefore, to a *solar day* in astronomy. It is remarkable that the 'evening,' or natural *night* precedes the 'morning,' or natural *day*, in the Mosaic account. Hence the Hebrew compound [*ereb boker*] ערב-בקר, 'evening-morning,' is used by the prophet Daniel to denote a civil day, in his famous chronological prophecy of the 2300 days. Dan. 8:14."¹

Again he says, when speaking on this text, in vol. ii, p. 512, note, "The evening-morning was a civil or calendar day."

The first question, then, is sufficiently answered: the word "days" (evening-morning), in Dan. 8:14, is such as is used to designate days as commonly understood, and hence is correctly translated.

On the second inquiry, Is 2300 the correct reading? we quote again from the same author:—

"There is no number in the Bible whose genuineness is better ascertained than that of the 2300 days. It is found in all the printed Hebrew editions, in all the MSS. of *Kennicott* and *De Rossi's* collations, and in all the *ancient versions*, except the Vatican copy of the *Septuagint*, which reads 2400, followed by *Symmachus*; and

¹ "Sacred Chronology," vol. i, p. 10.

some copies noticed by Jerome, 2200; both evidently literal errors, in excess and defect, which compensate each other and confirm the mean, 2300."¹

These points being thus established, that the expression is the proper one to denote a civil day, and that the reading, 2300, is correct, we next inquire, Are these days *literal*, or *symbolic*? If they are literal, they give us (dividing by 365) six and one-third years, as the extent of the whole period. If they are symbolic, each day signifying a year (Eze. 4 : 6; Num. 14 : 34), they bring to view a period 2300 years in length. Which of these two views is the more consistent with the rest of the prophecy?

The question was, "How long the vision?" The question certainly covers almost the whole, if not the whole, duration of the vision; and that, as we have seen, extends over a period of over twenty-four hundred years. Now if, in reply, the angel singled out a period only six and one third years in length, there is no correspondence either between this answer and the vision in connection with which it was given, or between the answer and the question which directly called it forth. These days, if taken literally, would be far from covering the duration of any one of the kingdoms of the prophecy taken singly, how much less of them all taken together!

This is symbolic prophecy; it would be natural therefore to conclude that the time introduced would be of a like nature. Twenty-three hundred days would not be out of proportion to the lives of the beasts shown in the vision, if all should be taken literally; but as these short-lived beasts are symbols, representing long-lived kingdoms, so the days are symbols representing the years of their continuance.

The Bible observes this rule of chronological proportion in a general way. In Ezekiel 16, the Jewish nation

¹ *Id.*, vol. ii, p. 512.

is symbolized under the figure of a youthful woman, the youthful age of the woman, and the comparatively short period of growth to womanhood, representing the youthful period of the nation, and the years during which it was coming to maturity. (See Elliott's "Horæ Apocalypticæ," vol. iii, p. 241.)

But more than this, the Bible gives the exact proportion between literal and symbolic time. Ezekiel, during the selfsame Babylonish captivity in which Daniel's prophecies were delivered, symbolizes *years* by *days*. He was commanded to make known to his fellow exiles by the river Chebar, near the Euphrates, the fate of Jerusalem, with her last king, Zedekiah, and also God's reason for it. For this purpose he was to lie prostrate with his face toward the city, on his left side three hundred and ninety days for Israel, and on his right side forty days for Judah, restricted all the while to a famine diet, like the Jews he represented, shut up in the siege. And God said, "I have appointed thee *each day for a year*." Eze. 4:6.

In this representation Ezekiel himself became a symbol. He was acting a symbolic part, an individual representing a nation, the *days* in which he was acting his part symbolizing the actual *years* of the punishment of those whom he represented.

Another instance, not so evidently symbolic in its nature, but equally definite in showing how God uses short periods of time to represent longer ones, and the proportion to be observed between them, is found in Num. 14:34, "Forty days, *each day for a year*."

It is objected against this principle of interpretation, that it is novel, not having been known in the church from the days of Daniel to those of Wycliffe, and, secondly, that those who adopt the year-day principle are in

confusion among themselves respecting their interpretations of prophecy.

The first of these objections is shown by Mr. Elliott not to be well founded; as this principle of interpretation, though not the exact application of this prophecy, was adopted by Augustine, Tichonius, Primasius, Andreas, the Venerable Bede, Ambrosius, Ansbertus, Berengaud, Bruno Astensis, etc.

As to the second objection, there certainly is no more confusion among year-day interpreters than among those who take the day-day view; and it is not strange that there should have been discordant views in days past, since the prophecy was closed up and sealed till the time of the end (Dan. 12:4); but the intimation is given that then the seal would be broken, the wise understand, and knowledge be increased on these things. Verses 9, 10. And right here the year-day principle has been brought out and especially defended as a key to the interpretation of the prophecies.

But that which demonstrates beyond question the correctness of the year-day principle, is the fact that we, living down in the last years of prophetic fulfilment, are now able to trace out in history the accomplishment of these predictions; and we find that the seventy weeks of Daniel 9; the 1260, 1290, and 1335 days, of Daniel 7 and 12, and the 1260 days and forty-two months of Revelation 12 and 13; and the five months of Rev. 9:5; and the hour, day, month, and year of Rev. 9:15, have all been exactly fulfilled, a day for a year.

The 2300 days of Dan. 8:14, are therefore 2300 literal years. Thus the field of inquiry is fast narrowing down; for the only question now left on time, is, Where do these days begin? and where do they end?

CHAPTER XX.

Daniel 8 Explained by Daniel 9.

HAVING now seen that the 2300 days of Daniel 8 are symbolic, and denote 2300 literal years, the inquiry is resumed, When do they commence, and when terminate? The symbols of the ram, goat, and little horn, were clearly explained in chapter 8. Gabriel was commanded to make Daniel understand the entire vision. But at the conclusion of the chapter, Daniel says, "I was astonished at the vision, but none understood it."

So far, therefore, as the record of the eighth chapter is concerned, Gabriel had not then fulfilled his mission. The point left unexplained was the 2300 days. Why did not Gabriel continue his instructions till this point also was made clear?—Because Daniel had heard all he could endure, and "fainted and was sick certain days." But Gabriel must somewhere explain this matter of the time, or prove disobedient to his instructions. We need not be assured that there was no failure on his part; for more than five hundred years after this, we find him still in divine employ, sent on a sacred mission to Zacharias and to Mary. Luke 1: 19, 26. Gabriel has therefore somewhere given Daniel further instruction on that part of the vision which remained unexplained; namely, the 2300 days. We are to look for this, of course, in the subsequent records of Daniel's prophecy.

Less than a year elapses, and the record of chapter 9 opens. For the vision of chapter 8 was in the third year

of Belshazzar, which was the last of the Babylonian kingdom. The same year Cyrus took Babylon, and Darius ascended the throne, which would be his first year, in which the vision of chapter 9 was given. We have now reached the year 538 B. C. A mighty revolution has just taken place. The empire of the world has changed hands. Babylon lies prostrate in the dust. The proud oppressor of God's people is brought low. Medo-Persia now wields the scepter. - Daniel beholds in all this the hand of God, and the fulfilment of prophecy. He understood by the writings of Jeremiah that Jerusalem should lie desolate for seventy years, and that the termination of that period would be marked by the punishment of the king of Babylon. Jer. 25 : 12. He has seen the punishment of Babylon, and concludes that the day of deliverance for his people is at hand. The seventy years did actually terminate two years later, in the first year of Cyrus, B. C. 536, and their expiration was marked by the decree of Cyrus for the return of the Jews to their own land, and the rebuilding of the temple.

Daniel therefore sets his heart to seek the Lord, and to pray to him for the fulfilment of his word. Then follows the wonderful prayer of Daniel, as recorded in chapter 9 : 4-19. In the course of his prayer he said, "Our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate."

We remember, as Daniel doubtless did, that the 2300 days ended with a promise respecting the sanctuary. And it is evident from this expression that Daniel had in some way connected the end of the 2300 days with the end of the seventy years of Jewish captivity. In this it was necessary that he now be set right; and for this purpose the angel again visits Daniel.

Again the prophet is rapt in vision; and a heavenly messenger appears upon the scene. We ask the reader to consider carefully who this is. We last beheld Daniel in converse with Gabriel. Chapter 8:16, and onward. The angel was explaining to him the things he had seen, in compliance with the mandate of One qualified to command even so high an angel as Gabriel, "Make this man to-understand the vision." He had explained all but the time, when Daniel's powers giving way, he fainted, and the angel was obliged to desist. Thus the eighth chapter leaves us, Gabriel departing heavenward, his work unfinished, and Daniel, though sufficiently recovered to attend to the king's business, wondering at the vision, but not understanding it. This vision of the ninth chapter is the very next vision, so far as we have any account, which the prophet had. Again he is honored with the presence of a heavenly guest. And who is it?—"Gabriel," exclaims the prophet; and that there may be no doubt as to his identity, Daniel adds, "whom I had seen in the vision at the beginning." Thus our minds are carried directly back to the vision of chapter 8, and the prophet declares that the very same angel he had seen at that time was with him again.

The vision of chapter 9, therefore, opens as the vision of chapter 8 closed, Daniel and Gabriel in communication with each other. And there is no intervening vision to cut off the connection between these two scenes. And here we behold two of the manifold links that bind these chapters together: the same vision called up, and the same angel introduced whom we there beheld.

Gabriel speaks; and his first words confirm this view: "O Daniel, I am now come forth to give thee skill and understanding." As if he had said, O Daniel, when last I was with you, explaining the vision you had seen, I was

obliged to leave my explanation midway, because you could endure no more; hence you did not understand it; but I was commissioned to make you understand it; and therefore I am now come forth to give you the understanding which I could not then impart.

Gabriel continues; and every word he utters strengthens this conclusion: "At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter, and *consider the vision.*"

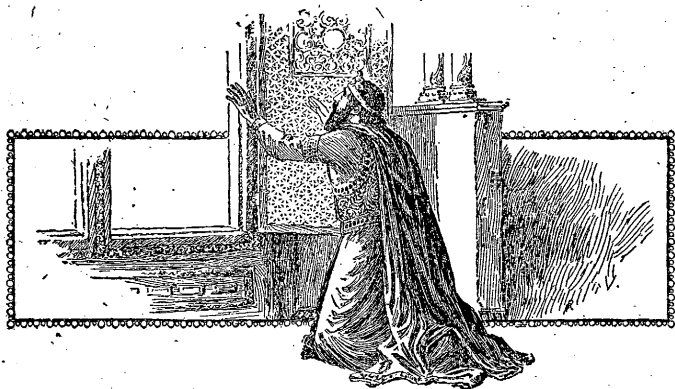
It would be useless for any one to deny that a previous vision is here referred to; and it would be equally useless for him to deny that that is the vision of chapter 8.

Now we will introduce a test to settle beyond a peradventure the truthfulness or falsity of the position here taken. *If* chapter 9 is connected with chapter 8; *if* the vision of chapter 9 is the sequel of that of chapter 8; *if* the expression used by Gabriel in chapter 9, "consider the vision," refers to the vision of chapter 8; and *if* he has now come to complete the instruction which he there omitted,—it is certain that he will commence with the very subject which he was obliged to leave unexplained in that vision; namely, the subject of the time. *If* he does this, the connection between these two chapters, for which we here contend, is established. If he does not, it is perhaps still an open question.

And what does he say?—"Seventy weeks are determined upon thy people and upon thy holy city." He does, therefore, commence with the subject of time. But how do we know that this time has any connection with the time of chapter 8?—Because he says of it that it is "determined;" and the word determined here signifies "cut off." But there is no period of time from which they could be said to be "cut off," except the 2300 days

of chapter 8. Thus are the expressions relating to the time connected together; and Gabriel undertakes an explanation of the 2300 days by dividing it into two periods, the first of seventy weeks, or 490 days, and the remainder of 1810 days, and then explaining the shorter period, which is a key to the whole.

Proof that the word "determined" signifies "cut off," and testimony from eminent writers who have acknowledged the connection between Daniel 8 and 9, are of sufficient importance to be set apart in a chapter by themselves.



CHAPTER XXI.

“Determined” Means “Cut Off.”

FIRST WITNESS.—“ ‘Seventy weeks are *determined*,’ literally, ‘*cut off*.’ Hebraists all admit that the word *determined*, in our English version, does signify ‘*cut off*.’ *Not one* has disputed it.”¹

Second Witness.—“Seventy weeks have been cut off upon thy people and upon thy holy city, to finish the transgression, and to make an end of sin-offerings, and to make atonement for iniquity, and to bring in everlasting righteousness, and to seal the vision and prophecy, and to anoint the Most Holy.” Dan. 9 : 24.²

Third Witness.—Gesenius, the standard Hebrew lexicographer, thus defines this word in his Hebrew lexicon : “*Nechtak* : Properly, to cut off; tropically, to divide; and so to determine, to decree.”

Fourth Witness.—The Chaldeo-Rabbinic Dictionary of Stockius, defines the word *nechtak* as follows : “*Scidit, abscidit, conscidit, incidit, excidit*—to cut, to cut away, to cut in pieces, to cut or engrave, to cut off.”

Fifth Witness.—Mercerus, in his “Thesaurus,” furnishes a specimen of Rabbinical usage in the phrase, *chatikah shel basar*, “a piece of flesh,” or “a cut of flesh.” He translates the word as it occurs in Dan. 9 : 24, by “*præcisa est*,” was cut off.

¹ Josiah Litch, *Midnight Cry*, vol. 1v, No. 25, on Dan. 9 : 24.

² Whiting's Translation.

Sixth Witness.—Arias Montanus in a literal version of the text translates it “*decisa est*,” was cut off; in the marginal reading, which is grammatically correct, the rendering is in the plural, “*decisæ sunt*,” were cut off.

Seventh Witness.—In the Latin version of Junius and Tremellius, *nechtak* (the passive of *chathak*) is rendered “*decisæ sunt*,” were cut off.

Eighth Witness.—Theodotion’s Greek version of Daniel (which is the version used in the Vatican copy of the Septuagint, as being the most faithful), renders it by *συνετμήθησαν*, *sunetmēthēsan*, were cut off; and the Venetian copy by *τέτμηνται*, *tetmēntai*, have been cut.

Ninth Witness.—In the Vulgate the phrase is, “*abbreviatæ sunt*,” have been shortened.

“Thus Chaldaic and Rabbinical authority, and that of the earliest versions, the Septuagint and Vulgate, give the single signification of *cutting off* to this verb.”

Tenth Witness.—Hengstenberg, who enters into a critical examination of the text, says: “But the very use of the word, which does not elsewhere occur, while others, much more frequently used, were at hand if Daniel had wished to express the idea of determination, and of which he had elsewhere, and even in this portion, availed himself, seems to argue that the word stands from regard to its original meaning, and represents the seventy weeks in contrast with a determination of time (*en platei*) as a period cut off from subsequent duration, and accurately limited.”¹

This translation is further vindicated by Professor N. N. Whiting, from whom a quotation has already been given, in the following language: “As the period of 2300 days is first given, and verses 21 and 23, compared

¹ Christology of the Old Testament, vol. ii, p. 301. Washington, 1839.

with Dan. 8 : 16, show that the ninth chapter furnishes an explanation of the vision in which Gabriel appeared to Daniel, and of the ‘matter’ — (the commencement of the 2300 days) — the *literal* (or rather, to speak properly, the *only*) signification demanded by the subject-matter, is that of ‘cut off.’”¹

No further nor better evidence could be required on this point. Beyond question the seventy weeks are cut off from some other period; and just as evidently that other period is the 2300 days of chapter 8. Should it be asked why our translators rendered the word “determined” when it so obviously signifies “cut off,” a sufficient answer would be that they doubtless overlooked the connection between the eighth and ninth chapters; and considering it improper to speak of a period of time as cut off, when nothing was given from which it could be cut off, they gave the word its tropical instead of its literal meaning.

In connection with this point, testimony from prominent writers on the prophecies, who have acknowledged the connection between Daniel 8 and 9, will be of interest. The following is an extract from an article in the *Advent Shield*, which reads : —

“We call attention to one fact which shows that there is a necessary ‘connection’ between the seventy weeks of the ninth chapter, and something else which precedes or follows it, called ‘the vision.’ It is found in the twenty-fourth verse: ‘Seventy weeks are determined [or, cut off] upon thy people . . . to seal up the vision,’ etc. Now there are but two significations to the phrase ‘seal up.’ They are, first, ‘to make secret,’ and, secondly, ‘to make sure.’ We care not now in which of these significations the phrase is supposed to be used. That is not the point now before us. Let the signification be what it may, it shows that the prediction of the seventy weeks necessarily relates to something else beyond itself, called ‘the vision,’ in reference to which it performs this work,

¹ *Midnight Cry*, vol. iv, No. 17.

'to seal up.' To talk of its sealing up itself is as much of an absurdity as to suppose that Josephus was so much afraid of the Romans that he refrained from telling the world that he thought the fourth kingdom of Daniel was 'the kingdom of the Greeks.' It is no more proper to say that the ninth chapter of Daniel 'is complete in itself,' than it would be to say that a map which was designed to show the relation of Massachusetts to the United States, referred to nothing but Massachusetts. It is no more complete in itself than a bond given in security for a note, or some other document to which it refers, is complete in itself; and we doubt if there is a schoolboy of fourteen in the land, of ordinary capacity, who would not on reading the ninth chapter, with an understanding of the clause before us, decide that it referred to something distinct from itself, called the vision. What vision it is, there is no difficulty in determining. It naturally and obviously refers to the vision which was not fully explained to Daniel, and to which Gabriel calls his attention in the preceding verse — *the vision of the eighth chapter*. Daniel tells us that Gabriel was commanded to make him understand that vision (chapter 8:16). "This was not fully done at that interview connected with the vision; he is therefore sent to give Daniel the needed 'skill and understanding,' to explain its 'meaning' by communicating to him the prediction of the seventy weeks."¹

"We claim that the ninth of Daniel is an appendix to the eighth, and that the seventy weeks and the 2300 days, or years, commence together. *Our opponents deny this.*"²

"The grand principle involved in the interpretation of the 2300 days of Dan. 8:14, is that the seventy weeks of Dan. 9:24, are the first 490 days of the 2300 of the eighth chapter."³

"If the connection between the seventy weeks of Daniel 9, and the 2300 days of Daniel 8, does not exist, the whole system is shaken to its foundation; if it does exist, as we suppose, *the system must stand.*"⁴

Says the learned Dr. Hales, in commenting upon the seventy weeks, "This chronological prophecy was evidently designed to explain the foregoing vision, especially in its chronological part of the 2300 days."

This question is thus authoritatively decided.

¹ *Advent Shield*, 1844.

² *Signs of the Times*, 1843.

³ *Advent Shield*, p. 49.

⁴ "Harmony of Prophetic Chronology," p. 33.

CHAPTER XXII.

The Seventy Weeks.

IT has now been proved, (1) that there is the clearest connection between the eighth and ninth chapters of Daniel; (2) that the seventy weeks are consequently a part of the 2300 days; (3) that these weeks are cut off from those days; (4) that the seventy weeks are the first 490 days of the 2300 days; (5) that, consequently, where the seventy weeks begin, there the 2300 days begin.

Respecting the time, therefore, we have now only to inquire further, From what point are the seventy weeks to be reckoned? The data which the Bible furnishes on this point are found in the further instruction which the angel gave to Daniel in chapter 9. After informing him that seventy weeks were cut off from the 2300 days, and allotted to his people and the city of Jerusalem, he proceeds immediately to tell him in the following language where they begin, and what events would mark their termination:—

“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make

it desolate, even until the consummation, and that determined shall be poured upon the desolate." Dan. 9:25-27.

From this testimony respecting the seventy weeks we learn, (1) that the going forth of a commandment to restore and to build Jerusalem marks their beginning; (2) that seven weeks, or forty-nine years, were allotted to the work of restoration; (3) that sixty-nine weeks, or 483 years, would span the interval to the time when the Messiah the Prince should appear upon the earth, or when our Lord should commence his public ministry here among men; (4) that during the last, or seventieth week, the Messiah should confirm the covenant (the new covenant. Jer. 31:31-34; Heb. 8:8-12) with many; (5) that in the midst, or middle, of that last week, he should be cut off, and cause the sacrifice and oblation to cease. These expressions can refer to nothing else but to his crucifixion, and the effect which his thus offering himself upon the cross would have upon the Jewish sacrifices and ceremonies; it would cause them virtually to cease. When the seventy weeks, therefore, are correctly located, we shall find the seventieth week falling at such a time that the commencement of Christ's ministry will stand at the beginning of the seventieth week, or the last seven years of the four hundred and ninety years, and his crucifixion, three and a half years later, in the middle of that last week. The whole question might, therefore, be left to an argument on the date of the crucifixion of Christ, since this has as much bearing upon the point at issue as even the commandment to restore and build Jerusalem, from which this period is to be dated.

But it is not difficult to find the commandment to restore Jerusalem, and to ascertain that it went forth at the precise time to render the prophecy harmonious in all its parts.

There are four events which have by different ones at different times been regarded as the commandment to restore and build Jerusalem. These are, (1) the decree of Cyrus for the rebuilding of the house of God, B. C. 536 (Ezra 1 : 1-4); (2) the decree of Darius for the prosecution of that work, which had been hindered, B. C. 519 (Ezra 6 : 6-12); (3) the decree of Artaxerxes Longimanus to Ezra, B. C. 457 (Ezra 7); and (4) the commission to Nehemiah, from the same king in his twentieth year, B. C. 444. Nehemiah 2.

1. Respecting this last, we find no such features about it as are necessary to constitute it a Persian decree. It was essential that such decree should be put in writing, and signed by the king. Nehemiah had nothing of the kind. His commission was only verbal. If it be said that the letters granted him constituted a decree, then the decree was issued, not to Nehemiah, but to the "governors beyond the river;" and, moreover, these would constitute a plurality of decrees, not one decree, as the prophecy contemplates.

2. The occasion of Nehemiah's petition to the king for permission to go up to Jerusalem was the report which certain ones, returning, had brought from thence, that those in the province were in great affliction and reproach; that the wall of Jerusalem also was broken down, and the gates thereof burned with fire. Nehemiah 1. What wall and gates were those that were broken down and burned with fire? — Evidently some which had been built by the Jews who had returned to Jerusalem under one, or all, of the preceding decrees, of Cyrus, Darius, and Artaxerxes; for it cannot for a moment be supposed that the utter destruction of the city by Nebuchadnezzar, one hundred and forty-four years previous to that time, would have been reported to Nehemiah as a matter of news, or that he

would have considered it, as he evidently did, a fresh misfortune, calling for a fresh expression of his grief. A decree, therefore, authorizing the building of these, had gone forth previous to the grant to Nehemiah.

3. Should any contend that the commission to Nehemiah must be the decree in question, because the object of his request was that he might build the city, it is sufficient to reply as above, that gates and walls had been built previous to his going up; besides, the work of building which he went to perform was accomplished in fifty-two days; whereas the prophecy allows for the building of the city, seven weeks, or forty-nine years.

4. There was nothing granted to Nehemiah not embraced in preceding decrees, while those decrees had already granted vastly more privileges than his commission.

5. Reckoning from the commission to Nehemiah, B. C. 444, the dates throughout are entirely disarranged; for from that point the troublous times which were to attend the building of the street and wall did not last seven weeks, or forty-nine years. Reckoning from that date, the sixty-nine weeks, or 483 years, which were to extend only to the Messiah the Prince, bring us to A. D. 39-40; but Jesus was baptized of John in Jordan, and the voice of his Father was heard from heaven declaring him his Son, in A. D. 27, thirteen years before. Matt. 3:16, 17. According to this calculation, the midst of the last, or seventieth, week, which was to be marked by the crucifixion, is placed in A. D. 44; but the crucifixion took place in A. D. 31, thirteen years previous. And lastly, the seventy weeks, or 490 years, dating from the twentieth of Artaxerxes, extend to A. D. 47, with absolutely nothing to mark their termination. Hence, if that be the year, and the commission to Nehemiah the event, from

which to reckon, the prophecy has proved a failure. But such a conclusion is simply an overwhelming proof that that theory which dates the seventy weeks from the commission to Nehemiah in the twentieth of Artaxerxes, is absolutely untrue.

We may, therefore, dismiss this commission, and this date, from consideration. The question now lies between the decrees of Cyrus, Darius, and Artaxerxes. Which one, if only one, and how many, if more than one, of these, did it take to make that decree to which the prophecy refers as the starting-point of the seventy weeks?

As already noticed, we must look to one, or all, of the decrees issued by Cyrus, Darius, and Artaxerxes, for the commandment to restore and build Jerusalem. And the selection must be determined largely by a consideration of how much is embraced in the prophecy respecting the restoration of the city.

The promise embraced the restoration as well as the rebuilding of Jerusalem. To *restore* and *build*, is more than simply to build. The rebuilding of its demolished palaces, the reopening of its deserted streets, the re-erection of its leveled walls, and the setting up again of its broken gates, would not alone meet the provisions of the prophecy. There must be the forms and privileges of religious worship, the regulations of society, judges to interpret, and officers to execute, the laws, and the re-establishment of that civil polity which made Jerusalem what she was before her fall.

1. *The Decree of Cyrus.*—The decree of Cyrus, standing nearest to the prophecy respecting the commandment to restore and build Jerusalem, naturally first engages our attention.

Some have claimed that this decree of Cyrus must be the commandment in question; because God by the

prophet Isaiah speaks of Cyrus as the one who should say to Jerusalem, "Thou shalt be built." Isa. 44 : 28. But there are three conclusive objections to this view: 1. It is not Cyrus who, in the prophecy of Isaiah says to Jerusalem, "Thou shalt be built;" but the Lord is the one who says this. (See verses 26 and 27.) 2. The decree of Cyrus pertained simply to the temple at Jerusalem. (See Ezra 1 : 2.) It did not even make provision for the building of the city, much less furnish those other provisions, which, as we have seen, must have been included in the prophecy. 3. From the date of this decree, B. C. 536, the sixty-nine weeks, or 483 years, which were to extend to the Messiah the Prince, fall fifty-three years short of reaching even to the birth of Christ. An effort has consequently been made by those who take the decree of Cyrus to be the commandment in question, to change the date of that decree, placing it at a point late enough to harmonize with the prophecy respecting the Messiah. But this cannot be done, as will hereafter appear.

By these remarks it is not designed in the least to rob the decree of Cyrus of any measure of its importance. It occupies a prominent place in connection with the history of Jerusalem's restoration. The work which Cyrus did was given him of the Lord to do. He was called by name over a hundred years before his birth, and his work was, in a measure at least, pointed out. And that which his decree granted was one of the first steps, and a very necessary step, in the work of restoration; but its provisions were too limited to meet the specifications of the prophecy. Some things, to be sure, would follow as a necessary consequence, such as the building of houses for the workmen, the opening of worship, and the carrying on of some necessary traffic. But these features were

suffered to come in as natural consequences, not specially provided for in the decree.

2. *The Decree of Darius.*—The decree of Darius stands next in order. It was occasioned by the following circumstances: The next year after the Jews had commenced the work under the decree of Cyrus, the enemies of the Jews made request that they be permitted to join them in the work. This the Jews refused to grant, whereupon these enemies set themselves to work to trouble them in their building and to frustrate them in their purpose, “all the days of Cyrus, . . . even until the reign of Darius, king of Persia.” Ezra 4.

Seven years after issuing his decree, Cyrus died, and was succeeded by Cambyzes, called in Ezra 4 : 6, Ahasuerus, who reigned seven years and five months, and who was in turn succeeded by Smerdis the Magian, called in Ezra 4 : 7, Artaxerxes, from whom the enemies of the Jews obtained an edict prohibiting the further prosecution of the work at Jerusalem. Ezra 4 : 21–24. But the land being smitten with barrenness, the prophets Haggai and Zechariah, having made known to the Jews the cause of this calamity, exhorted them to resume the work of building the house of God, which they accordingly commenced again B. C. 520.

Again their enemies endeavored to hinder and stop them, and appealing to another Darius, who had come to the Persian throne, he caused search to be made among the chronicles of the kingdom, and finding the decree of Cyrus, reaffirmed it, with some provisions of his own; and thus the work went forward prosperously again.

Here was a second decree. It was, however, only seventeen years from the decree of Cyrus, and therefore does not meet the prophecy any better than the former, in

the matter of dates. And, further, it was but a reaffirmation of the decree of Cyrus, and was therefore too limited in its provisions to constitute the commandment to restore and build Jerusalem. But it was a second step in the work, and, adding somewhat to the decree of Cyrus, was some advancement toward the end in view.

3. *The Decree of Artaxerxes Longimanus.*—Third and last stands the decree of Artaxerxes Longimanus, as recorded in Ezra 7. This Artaxerxes was the Ahasuerus of the book of Esther, which will account for the remarkable favor he showed to the Jewish people. The decree which he issued was given to Ezra at the earnest solicitation of that man of God; for it is said that the king granted Ezra “all his request.”

A mere perusal of this decree shows its full and ample provisions. It is drawn up in a formal manner. It is expressly called “a decree.” It is written, not in Hebrew, but in Chaldaic, or Eastern Aramaic. “Thus,” says Professor Whiting, “we are furnished with the original document, by virtue of which Ezra was authorized to ‘restore and build Jerusalem;’ or, in other words, by which he was clothed with power, not merely to erect walls or houses, but to regulate the affairs of his countrymen in general, to ‘set magistrates and judges which may judge all the people beyond the river.’ He was commissioned to enforce the observance of the laws of his God, and to punish those who transgressed, with death, banishment, confiscation, or imprisonment. (See verses 23–27.)”

No such ample powers as this decree conferred upon Ezra can be found in any previous or subsequent act of this kind. This, in connection with those which had been given before, contained all the provision that could possibly be made for any people who were still to be held

tributary to the Persian throne. And we have in Ezra 6:14, a remarkable declaration showing that all three of these decrees are taken as the commandment to restore and build Jerusalem: "And they builded, and finished it, according to the commandment of the God of Israel, and according to THE COMMANDMENT of Cyrus, and Darius, and Artaxerxes king of Persia." Here the decrees of these three several kings, are called "*the* commandment," singular number, according to which the work in Jerusalem was finished. When, therefore, this last decree went forth from Artaxerxes, enlarging and completing all the provisions that had been made before, then the finishing touch was given to the work; and with the provisions of that decree being carried out, the commandment "*went forth*" in the sense of the prophecy.

It is now to be determined when this decree went forth, and its agreement with the remainder of the prophecy is then to be tested.

Having ascertained that the decree for the restoration and building of Jerusalem was the authority granted to the Jews to restore their temple, their worship, their city, and their civil state, by the threefold decree of the Persian kings, Cyrus, Darius, and Artaxerxes, and that it was completed, and went forth, when the last touch of authority granted to Ezra by Artaxerxes Longimanus was put into operation by Ezra, in carrying out the work which it gave him liberty to perform, the question next arises, In what year was this?

Ezra says that it was in the seventh year of that king. Ezra 7:7, 8.

What year before Christ, then, was the *seventh* year of Artaxerxes Longimanus?

The following testimony is a concise and conclusive answer to this important question:—

"The Bible gives the data for a complete system of chronology, extending from the creation to the birth of Cyrus, a clearly ascertained date. From this period downward we have the undisputed Canon of Ptolemy, and the undoubted era of Nabonassar, extending below our vulgar era. At the point where inspired chronology leaves us, this Canon of undoubted accuracy commences. And thus the whole arch is spanned. It is by the Canon of Ptolemy that the great prophetic period of seventy weeks is fixed. This Canon places the seventh year of Artaxerxes in the year B. C. 457; and the accuracy of the Canon is demonstrated by the concurrent agreement of more than twenty eclipses. The seventy weeks date from the going forth of a decree respecting the restoration of Jerusalem. There were no decrees between the seventh and twentieth years of Artaxerxes. Four hundred and ninety years, beginning with the seventh, must commence in B. C. 457, and end in A. D. 34. Commencing in the twentieth, they must commence in B. C. 444, and end in A. D. 47. As no event occurred in A. D. 47 to mark their termination, we cannot reckon from the twentieth; we must, therefore, look to the seventh of Artaxerxes. This date we cannot change from B. C. 457 without first demonstrating the inaccuracy of Ptolemy's Canon. To do this it would be necessary to show that the large number of eclipses by which its accuracy has been repeatedly demonstrated have not been correctly computed; and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustment of eras entirely at the mercy of every dreamer, so that chronology would be of no more value than mere guesswork. As the seventy weeks must terminate in A. D. 34, unless the seventh of Artaxerxes is wrongly fixed, and as that cannot be changed without some evidence to that effect, we inquire, What evidence marked that termination? The time when the apostles turned to the Gentiles harmonizes with that date better than any other which has been named. And the crucifixion, in A. D. 31, in the midst of the last week, is sustained by a mass of testimony which cannot be easily invalidated."¹

Again the *Herald* says:—

"There are certain chronological points which have been settled as fixed; and before the seventy weeks can be made to terminate at a later period, those must be unsettled, by being shown to have been fixed on *wrong principles*; and a new date must be assigned for their commencement based on *better principles*. Now, that the commencement of the reign of Artaxerxes Longimanus was B. C. 464—

¹ *Advent Herald*, March 2, 1850.

463, is demonstrated by the agreement of above twenty eclipses, which have been repeatedly calculated, and have invariably been found to fall in the times specified. Before it can be shown that the commencement of his reign is wrongly fixed, it must first be shown that those eclipses have been wrongly calculated. This no one has done, or will ever venture to do. Consequently, the commencement of his reign cannot be removed from that point."¹

It will thus be seen that the date of the seventh year of Artaxerxes rests very largely upon the records of history respecting eclipses, and the testimony of astronomy as to the time when those eclipses occurred. Of the accuracy with which the dates of eclipses may be settled, Professor Mitchell eloquently says:—

"Go back three thousand years—stand upon that mighty watch-tower, the temple of Belus, in old Babylon—and look out. The sun is sinking in eclipse, and great is the dismay of the terror-stricken inhabitants. We have the fact and circumstances recorded. But how shall we prove that record correct? The astronomer unravels the devious movements of the sun, the earth, and the moon, through the whole period of three thousand years; with the power of intellect, he goes backward through the cycles of thirty long centuries, and announces that at such an hour and such a day—as the Chaldean has written—that eclipse did take place."

Respecting the authority of the Canon of Ptolemy, Prideaux, thus speaks:—

"But Ptolemy's Canon being fixed by the eclipses, the truth of it may at any time be demonstrated by astronomical calculations, and no one hath ever calculated those eclipses but hath found them fall right in the times where placed; and therefore this being the surest guide which we have in the chronology, and it being also verified by its agreement everywhere with the Holy Scriptures, it is not, for the authority of any other human writing whatsoever, to be receded from."²

Thus positively do we find the date for which we seek. From B. C. 457 the seventy weeks are to be reckoned.

¹ *Advent Herald*, Feb. 15, 1857.

² Vol. 1, p. 242.

CHAPTER XXIII.

Intermediate and Closing Dates of the Seventy Weeks.

FROM the seventh of Artaxerxes Longimanus, B. C. 457, the point from which we have found that the seventy weeks are to be dated, we drop the plummet down through following years to ascertain whether, measuring our lines according to the prophecy, we strike the other events, which the prediction brings to our view.

The first line is forty-nine years in length; for, says the prophecy, there shall be seven weeks (49 symbolic days, or 49 literal years), during which the street and wall "shall be built again." in troublous times. Dan. 9 : 25. By this first division of time we are brought to the date when the work of building was completed; and this was finished in the last act of reformation under Nehemiah, in the fifteenth year of Darius Nothus.

Forty-nine years from B. C. 457 bring us to B. C. 408.

The fifteenth year of Darius Nothus was B. C. 408.¹

Thus at the first testing-point, the event answers to the prophecy, as the reflection answers to the face in the mirror.

Three other events remain by which to test the application of this prophecy: (1) sixty-nine weeks, or 483 years, were to extend to the Messiah the Prince; (2) sixty-nine and one half weeks, or $486\frac{1}{2}$ years, were to extend to the cutting off of the Messiah; and (3) the seventy

¹ Prideaux, Bliss, Halès.

weeks, 490 years, were to extend to that point when the Jews would no longer be regarded as the peculiar people of God. If, reckoning from B. C. 457, we find the measurements to reach the events specified, the correctness of the application will be demonstrated beyond the least shadow of uncertainty.

The word "Messiah" means "the anointed;" and the expression, "to the Messiah the Prince," must point to the time when Christ was manifested to the world as the anointed of God. This was not at his birth, as some have imagined, but at his baptism, as is proved by Acts 10 : 38; 4 : 27; Luke 4 : 18, etc.

We have, therefore, to inquire (1) at what point, according to the foregoing dates, the baptism of Christ should have occurred; (2) at what point it did occur; (3) to ascertain the length of Christ's ministry; (4) the date of the crucifixion; and (5) the time when the blessing of the gospel ceased to be especially offered to the Jews.

1. From some point in the year B. C. 457, the period of sixty-nine weeks, or 483 years, to the Messiah the Prince, would carry us to a corresponding point in the year A. D. 27. This is the answer to the first point of inquiry; and if the first date is correct, here we should find the baptism of the Saviour.

2. When Christ entered upon his mission, immediately after his baptism, he came into Galilee preaching the gospel of the kingdom of God, and saying, "*The time is fulfilled.*" Mark 1 : 14, 15. This must mark the fulfilment of some definite period, or it would not be asserted that "the time is fulfilled." The time here fulfilled can be none other than that given in Dan. 9 : 25 : "Unto the Messiah the Prince shall be seven weeks; and threescore and two weeks," or 483 years. It is therefore correct to say that this is the period that reaches to Christ's baptism.

Can we now ascertain in what year the baptism of our Lord occurred?

Christ was six months younger than John the Baptist, and is generally considered to have entered upon his ministry six months later; both of them commencing their work, according to the law of the priesthood, when they were thirty years of age. Of Christ, Luke says expressly that at the time of his baptism he began to be about thirty years of age. Luke 3:23. Now John entered upon his ministry, as Luke informs us (chapter 3:1), in the fifteenth year of Tiberius Cæsar. Tiberius was the successor of Augustus, who reigned to A. D. 14. The date of Augustus's death is indisputably fixed by means of the great lunar eclipse soon after, September 27, which served to quell the mutiny of the Pannonian legions, and to induce them to swear fidelity to Tiberius, as recorded by Tacitus.¹ But the reign of Tiberius is to be reckoned, according to Prideaux, Dr. Hales, Lardner, and others, from his elevation to the throne to reign jointly with Augustus his stepfather, in August, A. D. 12, two years before the death of the latter. The fifteenth year of Tiberius would therefore be from August A. D. 26, to August, A. D. 27. In harmony with the prophecy, John must have commenced his ministry in the spring of A. D. 27. This would be in the fifteenth year of Tiberius, as Luke asserts; and it would allow Christ to commence his ministry six months later, in the autumn of A. D. 27, the very point where the 483 years of Daniel 9 expire.

3. The length of Christ's ministry. This may be quite accurately determined by enumerating the Passovers which he attended. There were four of these as recorded in John 2:13; 5:1; 6:4; and 13:1; and it is to be presumed that John mentions them all. At the last of

¹ Anal. 1:28, and Dio. lib. 57, p. 604.

these he was crucified. This would make the duration of his ministry three years and a half. . Thus if he commenced in the autumn of A. D. 27, he would preach six months before his first Passover in the spring of 28. His second Passover would be in the spring of 29, his third in the spring of 30, and his fourth in the spring of 31, when he was crucified.

This would correspond exactly to the prophecy; for he was to "confirm the covenant with many for one week," seven years, and in the midst, or middle, of the week, he was to be cut off, and cause the sacrifice and oblation to cease. This he did when he expired upon the cross, three and one half years from the commencement of his ministry; and during the remainder of the week he confirmed the covenant through his apostles. Heb. 2:3. Dr. Hales quotes Eusebius, A. D. 300, as saying: "It is recorded in history, that the whole time of our Saviour's teaching and working miracles was *three years and a half*, which is the *half of a week* [cf years]. This John the evangelist will represent to those who critically attend to his gospel."¹

4. The date which this gives us for the crucifixion, A. D. 31, is confirmed by abundance of testimony. The crucifixion was attended by a preternatural darkening of the sun, for the space of three hours. Matt. 27:45. "A total eclipse of the moon may occasion a privation of her light for an hour and a half, during her total immersion in the shadow; whereas a total eclipse of the sun can never last in any particular place above *four minutes*, when the moon is nearest to the earth and her shadow thickest."²

This darkness was observed at Heliopolis in Egypt, by Dionysius the Areopagite, afterward the illustrious con-

¹ Vol. i, p. 94.

² Hales, vol. i, p 69.

vert of Paul at Athens (Acts 17 : 34), who, in a letter to the martyr Polycarp; describes his own astonishment at the phenomenon, and that of his companion, the sophist Apollophanes. "These, O good Dionysius," exclaimed Apollophanes, "are the vicissitudes of divine events." To which Dionysius answered, "Either the Deity suffers or he sympathizes with the sufferer." And that sufferer, according to tradition recorded by Michael Syn-cellus of Jerusalem, he declared to be "the unknown God, for whose sufferings all nature was darkened and convulsed."¹

"Hence it appears that the darkness which 'overspread the whole land of Judea' at the time of our Lord's crucifixion was preternatural, 'from the sixth until the ninth hour,' or from noon till three in the afternoon, in its *duration*, as also in its *time*, about full moon, when the moon could not possibly eclipse the sun. The *time it happened*, and the *fact itself*, are recorded in a curious and valuable passage of a respectable Roman Consul, Aurelius Cassiodorius Senator, about A. D. 514. 'In the consulate of Tiberius Cæsar, Aug. v. and Ælius Sejanus (U. C. 784, A. D. 31), our Lord Jesus Christ suffered, on the 8th of the Calends of April (25th of March): when there happened such an eclipse of the sun as was never before nor since.' In this year and in this day agree also the Council of Casarea, A. D. 196 or 198; the Alexandria Chronicle, Maximus Monachus, Nicephorus Constantinus, Cedrenus; and in this year, but on different days, concur Eusebius, Epiphanius, followed by Kepler, Bucher, Patinus, and Petavius; some reckoning it the 10th of the Calends of April, others the 13th."²

The common Bible chronology, placing the crucifixion in A. D. 33, was, according to Dr. Hales, assumed on no earlier authority than that of Roger Bacon, in the thirteenth century, who, finding by computation that the paschal full moon fell on Friday in the year 33, was led by that circumstance to suppose that that must have been the year of the crucifixion. But this very circumstance

¹ *Id.*, vol. iii, p. 230.

² *Id.*, vol. i, pp. 69, 70.

Dr. Hales claims as proof that that was not the year; for the true paschal full moon should come not on the day of the crucifixion, but the day before, when Christ ate the Passover with his disciples.¹

We have thus thirteen credible authorities locating the crucifixion in the spring of A. D. 31. And all the evidence on this point tends also to establish the date of Christ's baptism in the autumn of A. D. 27; for, according to the prophecy, the Messiah was to be cut off after three years and a half from the time of his manifestation; and, according to the evangelists, his ministry continued just that length of time, three years and a half. If, therefore, he was crucified in the spring of A. D. 31, he was baptized and commenced to preach three and a half years before, in the autumn of A. D. 27.

And right at that point the sixty-nine weeks ended, reckoned from B. C. 457, and in A. D. 31 we reached the middle of the last, or seventieth, week, where the Messiah was to be cut off, and cause the sacrifice and oblation (the Jewish sacrifice and offerings) to cease by the offering of himself, as the great antitype of them all, upon the cross.

So far, we find the most striking and indisputable harmony. We now go forward three and a half years to the terminal point of this grand prophetic period of seventy weeks, and inquire what then occurred. On this point we quote again from the learned Dr. Hales:—

“Eusebius dates the first half of the passion week of years as beginning with our Lord's baptism, and ending with his crucifixion. The same period precisely is recorded by Peter, as including the duration of our Lord's personal ministry: ‘All the time that the Lord Jesus went in and out among us, beginning from the baptism of [or by] John, until the day that he was taken up from us,’ at his ascension, which was only 43 days after the crucifixion. Acts 1: 21, 22. And the remaining half of the passion week ended

¹ *Id.*, p. 100.

with the martyrdom of Stephen, in the seventh or last year of the week: For it is remarkable that the year after (A. D. 35), began a new era in the church; namely, the conversion of Saul, or Paul, the apostle, by the personal appearance of Christ to him on the road to Damascus, when he received his mission to the *Gentiles*, after the *Jewish* Sanhedrim had formally rejected Christ by persecuting his disciples. Acts 9:1-18."¹

Thus at precisely the right point we find events which fitly mark the termination of that period which was allotted to Jerusalem and the Jews: Stephen is martyred, Paul is raised up an apostle to the Gentiles, the Jews formally reject Christ and the gospel in the persons of the first disciples, and the apostles turn from the Jews to other nations. Surely a fulfilment of prophecy so plain cannot be questioned.

And with these facts all established by the clearest evidence, and the dates of the prophecy all thus harmonized, we have in our hands the key which will draw every bolt, and give us free entrance into all departments of the larger prophecy and longer period of the 2300 days.

From this point, the way is short and clear to the end of the argument respecting the time.

If we have a period of ten years, in reference to the chronology of which we wish to inform our friends, we need not tell them where the whole period terminates to convey to them the desired information. It would be sufficient to say, We will tell you all about the first five years of that period, where they begin and end, with intermediate dates and events. Then they could easily ascertain the termination of the whole period. After the first five years, five more would remain, and adding them to the date where the five terminated, they would have the true date of the termination of the ten.

¹ Vol. i, p. 100.

Just this course inspiration has followed with the 2300 days. It is as if the angel had said to Daniel, I have not come to give you the year in which the 2300 days will end; but a portion of this period belongs to your people and your holy city Jerusalem; and this period, comprising seventy weeks, which are the first 490 years of the 2300, I will tell you all about, giving you the time when they will commence, and the chief events which will mark intermediate dates, and finally their termination. And the angel well knew that he who had interest enough to inquire, could then easily find the termination of the whole period.

Thus four hundred and ninety years taken from twenty-three hundred, leave eighteen hundred and ten. Briefly expressed in figures it stands thus: $2300 - 490 = 1810$. And this number, eighteen hundred and ten, added to the date where the four hundred and ninety terminated, will give us the termination of the period of twenty-three hundred. But we have found that the four hundred and ninety ended in the autumn of A. D. 34. This gives us the following numerical statement: A. D. 34, autumn, + 1810 = A. D. 1844, autumn. In the autumn of A. D. 1844, we thus have the termination of the longest and most important prophetic period revealed in the Bible.

But some may fall into perplexity over the calculation of this period from another standpoint, and query how, if the 2300 days commenced B. C. 457, they can extend to A. D. 1844, since if we take 457 from 2300 we have only 1843 remaining. Did they not therefore terminate in 1843? So Adventists reasoned previous to 1843 and this is the reason why that year was first set for the coming of the Lord. But further thought showed that they must extend into the following year. For it would take

457 *full* years before Christ, and 1843 *full* years after Christ, to make 2300. Therefore if the days commenced with the very *first* day of 457 B. C., they would not terminate till the very *last* day of 1843. But we have evidence to show that they did not commence with the first day of 457 B. C., but that some portion of that year had elapsed before we are to begin to reckon.

It is evident from the wording of the prophecy that the actual commencement of the work at Jerusalem marks the commencement of the seventy weeks, inasmuch as the first seven weeks are allotted to the building of the city, which we could hardly begin to reckon, consistently, before the work of building was actually begun. But Ezra did not arrive at Jerusalem till the fifth month of the seventh year of Artaxerxes (B. C. 457). Ezra 7:8. And after he had reached the city, the large company that went up with him were to be provided with homes, and arrangements made for their living, etc., before they would be ready to take hold of the work of rebuilding the wall and the city proper. Two months would certainly be short enough time to allow for this work, which would bring us to the seventh month, or the autumn of the year. Now whatever portion of the year B. C. 457 had elapsed before the 2300 years began, just that portion of a year we must add to 1843 A. D. to make out the 2300 full years; for if only 456 years and a fraction are to be reckoned before Christ, we must have 1843 and a fraction after Christ to make out the number. For taking 456 years and five months from 2300 years, we have remaining 1843 years and seven months, which seven months carry us so far into the year 1844. Thus are we brought again to the autumn of 1844, as the point where the 2300 days terminated.

This may be illustrated by two rods, one of dates, including the years 457 B. C., and 1843, A. D., and the other, of duration, just 2300 years in length; thus:—

B. C. 457		A. D. 1843	1844
2300 YEARS.			

By this diagram it is plain to the eye that a period of time 2300 years in length, beginning with the first day of 457, would reach to the last day of 1843. But, as has been shown, the 2300 days did not begin with the first day of 457, but in the autumn, after three quarters of that year had passed away. We therefore present another diagram, adjusting the periods accordingly, thus:—

B. C. 457		A. D. 1843	1844
2300 YEARS.			

Now it will be seen that by sliding the lower rod of the 2300 days, till its beginning is brought to the autumn of 457, its end is carried to the autumn of 1844, giving an ocular demonstration of the beginning and ending of the days.

The same argument will apply to the date of Christ's baptism. How do we make that date to be A. D. 27, when 457 years before Christ and only 26 after Christ, make out the 483 years which were to reach to Messiah the Prince? In the same way as above presented. For if any portion of B. C. 457 had elapsed before we should begin to reckon, a corresponding portion of A. D. 27 must be taken to fill out the specified number of full years. And the events associated with this, in the prophecy of the seventy weeks, are such as to show conclusively that the days terminated in the autumn of the year. At the be-

ginning of the seventieth week the Messiah was to be manifested, that is, commence his ministry as the Anointed One. In the midst, or middle, of that week, which would be three years and six months from its commencement, he was to be cut off. This cutting off can refer to nothing else but his crucifixion. But his crucifixion, in whatever year it may have occurred, was in the spring; for it was at the Passover. Then, as we go back from the crucifixion of Christ three years and six months to find the commencement of his ministry, we are brought to the autumn; and as we go forward from the crucifixion three years and six months, to the end of the seventieth week, we are again brought to the autumn. But, as has already been shown, A. D. 31 has been established beyond dispute as the year of the crucifixion; and as this was the middle of the seventieth week, the last half of the week, three and a half years more, brings us to the autumn of A. D. 34. But if the first 490 years of the 2300; ended in the autumn of A. D. 34, the remaining 1810 years just as conclusively ended in the autumn of A. D. 1844.

We are thus particular upon this point, because this is *the* important one of all the prophetic periods; and it is desirable that all points in the argument should be clearly understood.

And what were some of the circumstances which rendered 1844 a memorable date in the history of the church and the world? We then reached, if we may so speak, the climax of the world's great prophetic era. Within the forty-six years preceding, five of the seven prominent prophetic periods of the Bible had terminated, as follows:—

1. The 1290 years, beginning with the downfall of paganism in the Roman Empire in A. P. 508, had ended in 1798.

- 2. The 1260 years beginning with the setting up of the papacy in A. D. 538, had ended in the same year (1798), and marked the commencement of the "time of the end." Dan. 11:35.

3. The 391 years and 15 days of Revelation 9, had ended Aug. 11, 1840, and marked the fall of the Ottoman Empire as an independent government; for since that time it has existed only by the sufferance of the so-called Christian powers of Europe.

4. The 1335 years beginning with the 1290 in 508, had expired in 1843, and marked the manifestation of such a "blessing" as the disciples at Christ's first advent were themselves permitted to enjoy. Dan. 12:12; Matt. 13:16, 17.

5. And then in 1844, the great period of 2300 years was finished, which marked the commencement of the work of the cleansing of the sanctuary.

God has never left his church without faithful watchmen, and in such an important epoch as the one we are considering, we cannot suppose that they would be asleep. And they were not asleep. A warning message to the world, in the great Advent movement of 1840-44, had now swelled into a mighty cry. A movement such as the world had never before witnessed, now reached the height of its power. The impending second advent of the Son of God was the burden of the proclamation. Sublimar theme never engaged the attention of man. In different parts of the world, men simultaneously called of God to this work were heralding it abroad. It went to every missionary station on the globe. Treasure was poured out like water in its promulgation. An army of able and devoted men appeared, filled with love for souls and zeal for the truth of God, who freely gave their time, talent, and strength to its vindication. The spirit of revival

everywhere followed the proclamation of the message. God was in the movement; and Christendom was shaken from center to circumference.

What did this all mean? — It meant that the first division of this threefold warning which was to precede the coming of Christ was going forth. Rev. 14 : 6-12. It meant that the mighty angel standing on the sea and on the land had uttered his solemn oath that time (prophetic) should be no more (Rev. 10 : 6); for the time had come for the longest and latest prophetic period to meet its termination.

A grievous disappointment was experienced by the Adventists in that movement, and it was evident that a mistake was somewhere made; yet it becomes us not hastily nor rashly to decide in regard to the nature of that work. As was asked respecting the baptism of John, we ask respecting this movement: Was it "of Heaven or of men?" And the same difficulties are involved in the answer: If it was of Heaven, we cannot give it up; but how, then, can we account for the mistake connected with it, without compromising its heavenly origin? But if it was of men, how shall we solve the still harder problem of accounting for the presence and power of God that so manifestly attended it?

Now if in 1840, 1843, and 1844, the last prophetic periods did end, that fact would be a sufficient reason why God's hand should be in the movement based upon that fulfilment of his word, even though there might have been adopted wrong views in reference to the event to occur, just as the disciples of our Lord had adopted wrong views of the work of the Lord in their time, when, in fulfilment of his word, they escorted Jesus into Jerusalem, as their immediately expected King, shouting, "Hosanna to the

Son of David. Blessed is he that cometh in the name of the Lord." Matt. 21 : 4-9.

With this view, therefore, that the prophetic periods did expire, but the mistake was in relation to the event, it is not necessary to repudiate and throw away that great work. It can be given its place in the prophecy, and be gratefully acknowledged, together with the wonderful work of God connected with it.

But if the ground is taken that the prophetic periods did not then expire, the whole work falls to the ground as wholly false and unscriptural. For if the termination of the prophetic periods is yet future, another like movement must be made to mark their termination, and the one that has already taken place was a counterfeit and a fraud. Then we must attribute to fanaticism that work which gave every evidence of being wrought by the Spirit of God, and admit that in this important age, marked as "the time of the end," when the world is to be warned of coming judgment, the most devoted and intelligent students of prophecy, and the most consecrated servants of Christ, were left to enter upon a false movement, and make an unpardonable mistake, which was calculated to destroy the confidence of the world in all prophetic investigation. But such a conclusion cannot for a moment be entertained by any candid and consistent mind. Hence it must be that the mistake was made, not in the prophetic periods, the evidence for which, as we have seen, remains unshaken, but in the views then entertained of the event to take place at their termination.

This line of thought need not be pursued to any greater length. The evidence is now before the reader that the calculation of the time was correct; that Daniel 9 is an explanation of Daniel 8; that the seventy weeks are a

part of the 2300 days ; that they are correctly dated from B. C. 457, and that, consequently, the 2300 days terminated in 1844. With the utmost assurance, it may, therefore, be affirmed that those who endeavor to account for the disappointment of 1844 on the supposition that the mistake was made in the time, and not in the sanctuary question, are entirely wrong. A

THE MISTAKE EXPLAINED.

In view of the importance of the prophetic era just passed in review, and the interest which attaches to the movements that took place in connection with it, it must be a satisfaction to every earnest student of prophecy, if it shall be found that every embarrassment which is now generally supposed to attach to it, and the great failure under which it is now supposed to lie buried, can all be explained and cleared away, and the whole movement be shown to have been a clear and consistent fulfilment of prophecy. This can easily be done; and he who has carefully read the preceding pages, is even now prepared to anticipate the answer. But it will not be out of place to notice it in a more particular manner at this point.

Why did not the Lord come in 1844, as the Adventists expected? Their arguments were careful and well-considered; their reasoning was deep and sound; their historical facts were well substantiated; and their application of the great prophetic period of 2300 days, showing that they would certainly end in that year, was founded on evidence, as we have seen, which could not be overthrown. The days, consequently, did there end; and if the prophecy had said that then the Lord would come, he would have come. But the prophecy only said, "Then shall the sanctuary be cleansed." From the retrospective view

we are now able to take of the matter, it seems not a little surprising that they should seemingly have taken it for granted that the earth was the sanctuary, and then proceeded to reason and draw their conclusions from such premises. But so they did. They said, The earth is the sanctuary, and this earth is finally to be purified by fire; and so the burning of this earth is what the prophet means when he says that "then shall the sanctuary be cleansed." But the earth is not to be burned till Christ comes; for he is to be revealed "in flaming fire, taking vengeance on them that know not God, and that obey not the gospel." Hence they extended their deduction another degree, and said, Then the Lord will come. By this process of reasoning, they then had the text completely transformed so that it would read, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed — or which is the same thing, then shall the earth be burned — or which is an inseparable event, then shall the Lord come." And considering this last that feature of the proposition which would be the better understood, they made it the burden of their proclamation that the Lord would come at the end of the days in 1844.

A portion of the evidence has already been presented to show what the true sanctuary is, and what the cleansing is, which the prophecy declared was to take place at the end of the days; but the field will not be entirely canvassed, and every objection receive its due share of attention until further evidence is offered to disprove the view on which Adventists went astray in 1844, and to show that the earth is not the sanctuary, neither the land of Palestine, nor the church, to which some have tried to apply it. It will strengthen the evidence which shows what the sanctuary is, to show what it is not.

The Earth not the Sanctuary? This is shown, —

1. By the definition of the word "sanctuary," which, according to Webster, Walker, Cruden, and the Bible, is defined to mean, "A holy place, a sacred-place, a dwelling-place for the Most High." Is the earth such a place? or has it been such since sin entered therein to mar and defile it? Every one knows it has not; and this fact alone is sufficient to preclude forever the idea that this earth is the sanctuary.

2. The antitypical nature of the new covenant sanctuary shows that it cannot be applied to this earth. As we have seen, the sanctuary of the former dispensation was a type of the sanctuary of the present dispensation. Is it now the earth? Then the former sanctuary prefigured it. But in what respect did that sanctuary represent this earth? Can it for a moment be supposed that Moses, when in the mount, was shown this earth as a pattern from which he was to erect the sanctuary, and that the nearest resemblance he could make of it was an oblong building ten cubits in width, and three times that number of cubits in length? And the same inquiry might be extended to the furniture of the sanctuary. Where on this earth is there any antitype of the ark, the altar of incense, the golden candlestick, and the table of showbread?

3. The use of the term in the Scriptures shows that it cannot apply to this earth. The word "sanctuary" occurs one hundred and forty-four times in the Bible; but it is not in a single instance applied to the earth. The only texts which one could imagine to have even a shadow of an application to this earth, are Isa. 60 : 13; Eze. 37 : 26-28; Rev. 21 : 1-3. But these refer, not to the present, but to the future, and show simply that this earth renewed is the place where the tabernacle of God, whatever that may mean in the future state, will be located hereafter.

4. But finally, if the earth is the sanctuary now, it was just as much the sanctuary in the former dispensation. No change has taken place by which it has become the sanctuary now, in any sense, more than it must have been then. But Paul says that the tabernacle built by Moses was the sanctuary then; hence the earth was not then the sanctuary, and therefore is not the sanctuary now.

This view being so untenable, what shall be said of that view which makes this earth only a *part* of the sanctuary, and looks to heaven for the rest? It is strange that any one should conceive such an idea, or for a moment endeavor seriously to defend it. The only apology for such a view, is that its advocates, misled by our common translation, suppose that the Bible calls heaven the "most holy place." But this is no apology; for no one can consistently set himself forth as a religious teacher, who, on a point so plain, is not acquainted with the correct reading.

The Land of Canaan not the Sanctuary. — The principles already presented on the foregoing topic, go far toward proving the incorrectness of those views which apply the sanctuary to the land of Canaan or the church. (See reasons 1, 2, 3, and 4 above stated.) To prove the land of Canaan the sanctuary, appeal is made to Ex. 15:17. But if this text proves that Canaan was ever the sanctuary, it was the sanctuary at the time to which that text applies, and the sanctuary of the old covenant. But here come these good words of Paul again, which declare, not that the land of Canaan was the sanctuary then, but that the tabernacle built by Moses was. This is sufficient to settle this point. But some will not be satisfied without a further notice of a few texts. Let Ex. 15:17, then, be explained by Ps. 78:53, 54, 69. David here speaks of the same events to

which Moses referred. Moses gave them as matters of prediction; David, living after their accomplishment, spoke of them as matters of history. What Moses, in the poetical license of his fervent song of triumph, speaks of as the inheritance and sanctuary, David says in more explicit terms was the *border* of the sanctuary, and adds that the sanctuary was something which was *built* therein.

Good King Jehoshaphat makes the same distinction. 2 Chron. 20:7-9. He speaks of the *land* which had been given them, and the *sanctuary* which they had *built* therein, and then says that that sanctuary was the *house* (Solomon's temple) before which they stood. There is no mistaking such language, and any confusion in regard to the relation of the sanctuary to the land of Canaan is certainly inexcusable.

Isa. 63:18 refers to the overthrow and treading down of the house of God, the sanctuary of that time, as stated in 2 Chron. 36:17-20; and Isa. 60:13 simply speaks of the new earth as the future glorious *place* of the sanctuary.

The land of Canaan was not, and is not, the sanctuary, but simply the place where the typical sanctuary was located.

The Church not the Sanctuary.—As regards the church, it is never once called the sanctuary. Ps. 114:2 speaks of Judah as God's sanctuary. But this at most would only prove that a *portion* of the church not the *whole*, constitutes the sanctuary, as Judah was only one of the twelve tribes. But again, when was Judah thus called the sanctuary?—When Israel went "*out of Egypt.*" And what does Paul tell us was then the sanctuary?—The tabernacle built by Moses! This settles the question again. Why, then, is Judah called the sanctuary?—

Simply because Mount Zion was located *in* Judah, and *on* Mount Zion the sanctuary was built.

But if Judah or the whole church was the sanctuary then, it would not be the sanctuary now; for the sanctuary of that dispensation has given place to the sanctuary of the new.

But if the church could be shown to be the sanctuary at any time, it could not even then be the sanctuary of Dan. 8:13, 14, the only one under discussion; for the church is expressly spoken of in connection with that as the "*host*," or the worshipers, connected therewith. Here the church and the sanctuary are certainly separate and distinct objects.

The reader must now be able to see very clearly what the mistake was which was made in 1844. The prophecy did not refer to the earth, nor to the land of Canaan, nor to the church, and hence had no reference to any change to be wrought in reference to these objects at the coming of Christ. It therefore gave no warrant for expecting the Lord to come at that time. But the prophecy did have reference to the antitypical sanctuary in heaven, and the change to take place there, upon which great fact we now take hold by faith.

Yet there seems to be a marvelous reluctance on the part of some to concede the fact that there is a true sanctuary in heaven, and that that is the sanctuary to which the prophecy applies. In sympathy with the object here maintained, to leave no point unexamined, the reader will have patience with two more considerations which are presented by way of objection. It is said that if there is a sanctuary in heaven, it cannot be the sanctuary of Dan. 8:14; for that is a sanctuary which is trodden underfoot; but a sanctuary in heaven cannot be trodden underfoot.

This objection is surely uttered without thought. Where is Christ?—In heaven. Can he, while there, be trodden underfoot? If so, the sanctuary where he ministers can also be trodden underfoot. And Paul says emphatically that Christ is trodden underfoot by a certain class of sinners, crucified afresh, and put to an open shame. \ Heb. 10 : 29 : “Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath *trodden underfoot the Son of God?*” How do they commit this great sin?—Simply by becoming apostate, and counting his blood an unholy thing, and doing despite to the Spirit of grace. And how do they tread underfoot the sanctuary?—By erecting rival sanctuaries, and endeavoring to turn mankind away from the true. While the sanctuary was upon this earth, this sometimes involved the literal destruction of the tabernacle; but this was only a subsidiary feature, not the main circumstance in this work.

The two powers which were to tread down the host and sanctuary were paganism and the papacy. How have they done it?—By maintaining rival sanctuaries, under the direct instigation of Satan. In the days of the judges and of Samuel, Satan's rival sanctuary was the temple of Dagon, where the Philistines worshiped. Judges 16 : 23, 24. After Solomon had erected a glorious sanctuary upon Mount Moriah, in Jerusalem, Jeroboam, who made Israel to sin, erected a rival sanctuary at Bethel, and drew away ten of the twelve tribes from the worship of the living God to that of the golden calves. 1 Kings 12 : 26–33; Amos 7 : 13, margin. In the days of Nebuchadnezzar, the rival of the sanctuary of God was the temple of old Belus in Babylon. At a later period, there was the Pantheon, or temple of “all the gods,” at Rome, which, after the typical sanctuary had given place to the true, was baptized, and called Christian. Thenceforward Satan

had at Rome a "temple of God," in which was a being "exalted above all that is called God, or that is worshiped," the man of sin, the son of perdition. And of this papal abomination it was expressly predicted that it should make war upon the saints, or *tread underfoot* "the host," and make war upon the tabernacle of God in heaven, or *tread underfoot* the sanctuary above. Rev. 13:6. And it has done both these evil deeds by harassing to death millions of the saints of God, and by turning away them that dwell on the earth, over whom it had control, from reverence to the temple of God above to the worship of its own sanctuary at Rome. It has trodden underfoot the Son of God, the minister of the heavenly sanctuary, by making the pope the vicegerent of God upon earth and the head of the church instead of Christ, and by leading men to worship this son of perdition as one not only able like God to forgive past sins, but to go beyond what God ever proposed to do, in forgiving them before their commission. Surely there is propriety in speaking of this work as *treading underfoot* the host and the sanctuary, or "blaspheming God's tabernacle and them that dwell in heaven." And thus all the objection that can be urged on this score, to the position taken in this work, is removed out of the way.

Still another consideration is presented, as a seeming objection to the view here offered. It is said that even if there is a sanctuary in heaven, to be at some time cleansed, it cannot be the sanctuary of Daniel 8:14; for that must be the very sanctuary that Daniel had in view, in the land of Palestine, not a sanctuary in heaven. In reply it would only seem necessary to point to the fact that there is no sanctuary now in Palestine. There was none there when the 2300 days ended, in 1844. And how can a sanctuary be cleansed that does not exist? It must first be shown

that there is a sanctuary there, before one can talk of its cleansing.

✓ Still it is asked, If a man should promise to cleanse a meeting-house in Detroit which had become defiled, and then should go and cleanse one in Chicago, would that be fulfilling the promise? Such a question betrays at once an utter misapprehension of the question. In the first place, the cleansing of the sanctuary is not the rescuing it from its being trodden underfoot. It has reference to another feature of the question entirely. In the answer to the question by the angel, in Dan. 8 : 14, enough was given for us to know; namely, the time when the closing scene in the sanctuary work should commence, which after a brief but indefinite space of time would bring us to the end of the world. Secondly, the sanctuary in Palestine and the sanctuary in heaven are not like two meeting-houses, one in Detroit and the other in Chicago, having no connection with each other. These sanctuaries are counterparts of each other. They stand as type and anti-type. When one had fulfilled its design, it gave place to the other, which thenceforward became the sanctuary. The first was given to lead us to the second, and instruct us in reference thereto. Therefore whatever is said in reference to the sanctuary which applies to the former dispensation, has reference to the sanctuary of that dispensation; and whatever applies to this dispensation, has reference to that which is the sanctuary of this dispensation; namely, the sanctuary in heaven. But as we have shown, the 2300 days reach far down into this dispensation; and consequently the sanctuary to be cleansed at the end of those days is the sanctuary of this dispensation, not the sanctuary in old Jerusalem, which has been superseded, and has "vanished away," but the tabernacle of God, on high.

This is illustrated by what is said of the host. By the word "host," of course, is meant the people of God. The host was to be trodden underfoot the whole length of time covered by the vision. Who were the host, the people of God, when Daniel wrote?—They were the Jews. But the vision reaches over into this dispensation; and who are the host, the people of God, now? The Jews?—No; but Christians, who are called in by the gospel. When the dispensation changed, the Jews were no longer recognized as the "host," but Christians are now such, and to *them* Dan. 8:13 now applies. So, likewise, when the new covenant was introduced, the sanctuary of the vanished dispensation was no longer recognized as the sanctuary of the Bible, but the true sanctuary in heaven, which then took its place, became the sanctuary of the Bible; and to this, Dan. 8:14 now applies.

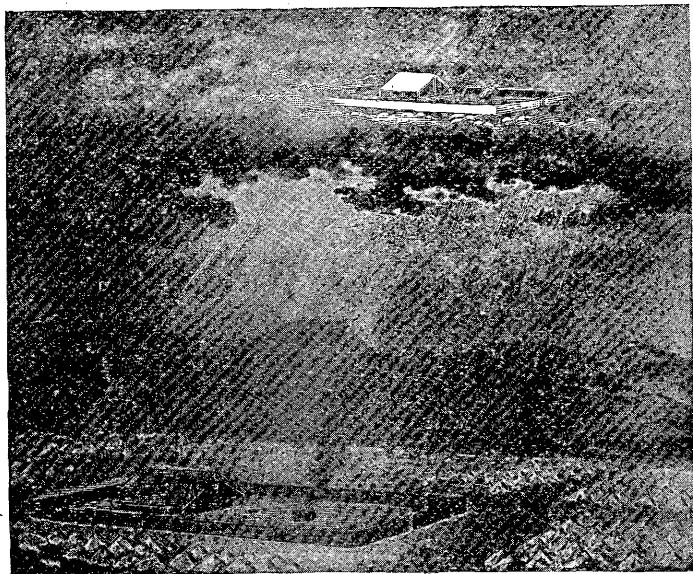
To return to the illustration proposed above as an objection: If it were arranged that a meeting-house in Detroit should be *the* meeting-house of a certain society for ten years, and then it should be destroyed, and give place to a meeting-house in Chicago which should thenceforward for twenty years be *the* meeting-house of that same society, and then it was promised that at the end of thirty years the meeting-house of that society should be cleansed, to which would it apply? To the meeting-house in Detroit, which had been destroyed? or to the meeting-house in Chicago, which was the meeting-house of the society at that time?—To the one in Chicago, of course. This would be an illustration adapted to the subject of the sanctuary; for this is just what the Bible asserts in relation to it. It said that while the former dispensation lasted, the earthly sanctuary should be the sanctuary connected with God's worship; that then that sanctuary should be destroyed and give place to the true tabernacle

and sanctuary in heaven, which the Lord pitched, and not man, which should thenceforward be *the* sanctuary of God's worship and of this dispensation; and finally, that at the end of 2300 days, which would bring us 1813 years and six months down in this dispensation, the sanctuary should be cleansed. What sanctuary? The earthly one, which had served its purpose, been destroyed, vanished away with the system to which it belonged, and had given place to the new? — No; but the sanctuary of this dispensation, of course. It is only when thus stated that this is a fair illustration of the subject. But thus stated, it is taken out of the hands of those who would try to use it as an objection to the view under consideration; for it sets forth just the points which are maintained in this work. The sanctuary in heaven is therefore the one to be cleansed at the end of the 2300 days.

Striking about for some other pretext to object to the conclusion that the cleansing of the heavenly sanctuary began in 1844, it is next asserted that the language, "then shall the sanctuary be cleansed," means that the cleansing should be *finished* at the end of the 2300 days, whereas the position here maintained is that then it simply begins. The answer to this is not long nor difficult. The cleansing of the sanctuary, as we have seen, occupies a space of time; and in speaking of such events, the Bible brings us to the beginning of the work, not to its close. It does not say, Then shall the sanctuary have been cleansed, but, Then shall it be cleansed. When the Scriptures speak of accomplished events, they so express it; as of the two witnesses (Rev. 11 : 7): "When they shall have finished their testimony," or of Christ (1 Cor. 15 : 24): "When he shall have delivered up the kingdom." But when they say, "Then shall be great tribulation" (Matt. 24 : 21), it means that it shall then begin, and continue; and when

they say, "Then shall that Wicked be revealed" (2 Thess. 2:8); it means that then shall begin the period during which he will stand revealed before the world. So, "then shall the sanctuary be cleansed," simply refers to the time when the work shall commence.

Therefore we are held inevitably to the conclusion that at the end of the 2300 days, in the autumn of 1844, the ministration of the sanctuary above was changed from the holy to the most holy place. This is the momentous conclusion which is now ever to be kept in view. And this fact, and the nature of the work which it reveals as now in progress, should thrill with interest our inmost souls.



A SHADOW OF HEAVENLY THINGS.

CHAPTER XXIV.

The Definite Day.

SUFFICIENT proof has now been given that the period of 2300 days terminated in the autumn of 1844. But it is well known that the Adventists of that time fixed upon a definite day for the Lord to come; and the reader may perhaps be interested to know upon what ground such an expectation was based. It is intimately connected with the subject of the sanctuary, and is therefore entitled to notice. The day was logically located, as will be shown.

The closing work in the sanctuary is the work of atonement, as will appear. In the type, one day out of every year, called the "day of atonement," was allotted to this work. This was the tenth day of the seventh month. Lev. 16 : 29, 30.

It will be noticed that in the fulfilment of the types, scrupulous exactness is observed in reference to the time; that is, the fulfilment occurs in the same month of the year, and on the same day of the month, as that on which the service of the type took place. The fulfilment of the types of the spring is recorded in the New Testament, so that we have a divine exposition and application of this part of the typical system.

Thus, the passover was killed on the fourteenth day of the first month. Ex. 12 : 6; Lev. 23 : 5. Christ is our Passover; and he was sacrificed for us in the same month and on the same day, the fourteenth day of the first month.

1 Cor. 5 : 7; Mark 14 : 12; John 18 : 39, 40; 19. The sheaf of first-fruits was waved on the sixteenth day of the first month. This met its antitype in the resurrection of our Lord, the first-fruits of them that slept, the sixteenth of the first month. 1 Cor. 15 : 20; Luke 24 : 21. The feast of weeks, or Pentecost, occurred on the fiftieth day from the offering of the first-fruits. The antitype of this feast, the Pentecost of Acts 2, was fulfilled on that very day, fifty days from the resurrection of Christ, in the outpouring of the Holy Spirit upon the disciples.

The fulfilment of these types shows us these facts: That the great events for which the Passover, the day of first-fruits, and the Pentecost were respectively noted, met their antitype on the very days of the types. Applying the same principle to the work on the tenth day of the seventh month, we were led to expect the antitype of the great work which characterized that day of atonement; namely, the cleansing of the sanctuary, on the tenth day of the seventh month of that year in which the 2300 days ended, as it was at that point that the sanctuary was to be cleansed.

As those days ended in 1844, it was only necessary to find the tenth day of the seventh month, Jewish time, of that year; and as the year began with the first new moon after the vernal equinox, the seventh month began on October 12, and the tenth day of that month fell on October 22. The historical and numerical arguments on the 2300 days have shown that those days terminated in the autumn of that year; and the argument from the types would hold the application rigidly to that month and that day. This is why that day was set for the coming of Christ. While it is marvelous that so critical an examination of the types should not have revealed to the Adventists of that time the fact that the

cleansing of the sanctuary was not the coming of Christ; nevertheless, as their eyes were so holden that they did not perceive this point, and as they supposed that the cleansing of the sanctuary was inseparably connected with the coming of Christ, they were left no alternative but to fix that day for his appearing in the clouds of heaven.

In the light of the argument on preceding pages, it is unnecessary to add that all any one had a warrant to conclude was that on that day the great work in the second apartment of the heavenly sanctuary would commence. And if the argument on the time and the types is correct (and who can dispute it?), on that very day the solemn work in the most holy of the heavenly sanctuary began. In the matter of the *time* they were correct; in the *event* they were mistaken; the Lord did not come to this earth, but he did enter into the second apartment of the heavenly temple, and commenced the work of cleansing the sanctuary. There was more to the great religious awakening of that time than most men now dream. The movement was not a failure, and is not to be relegated to oblivion as a freak of fanaticism. If any date deserves the leading place in the calendar of epochs and important times, it is Oct. 22, 1844, when the last prophetic measurement of the Holy Scriptures reached its termination, and the great work in heaven began, which it was designed to mark.

But O! say some, that is altogether too definite; that is presuming to know too much in regard to what is going on in heaven. Is it? Then please look the ground over again. Go over each step carefully, and above all prayerfully, with a desire to know the truth. The whole Mosaic dispensation, one of the great dispensations connected with the development of the plan of redemption among

men, teaches us in regard to the sanctuary, and shows what its cleansing is. That dispensation, in the fulness of time, came to its end and was succeeded by the gospel. In this dispensation both Paul and John assure us that the original sanctuary, of which that of Moses was but a shadow, the true tabernacle, is in heaven where our Lord now ministers for us. This sanctuary Paul shows must be cleansed (of sin) in reality, as the typical one was in figure. The prophet Daniel marks off a prophetic period reaching down 1813 years into this dispensation, and says that *then* the sanctuary shall be cleansed; and these are not his words, but those uttered directly by a heavenly being. History comes forward with testimony that cannot be challenged, and shows that those days ended in the autumn of 1844; and then the types show that by divine appointment, the antitype must meet the type in point of time, and that the cleansing of the sanctuary was fixed to the tenth day of the seventh month, which in the year when Daniel's great prophetic period ended, was October 22. Are not these points all well established? Is there anything wrong in the application of the Scriptures? anything indefinite in the testimony of history? anything false in the logic? Do not type and antitype, Scripture, history, analogy, and reason, all combine to establish here a most tremendous truth? However startling may be the conclusion, if it is logically drawn from premises in which there is no defect, it must be accepted. And is it not one of the grandest truths that can exercise the human mind, to know that God has so revealed himself that we can not only trace the development of his work in the earth, but read the counterpart going forward at the same time in heaven?

Another point should be borne in mind relative to typical fulfilment: namely, that the antitype commences

upon the day of the type, but may extend forward a great distance. We are still partaking of Christ our Passover, as the church has been for the past eighteen centuries. We are still keeping the feast of unleavened bread. And the Holy Spirit which came down on the day of Pentecost, as the antitype of the feast on that day, still abides with the church of Christ. † (Read carefully 1 Cor. 5:7, 8; John 14:16.) So with the work in the holiest on the day of atonement, the tenth day of the seventh month. Its antitype must commence at that time, and, of course, must occupy a space of time corresponding to its magnitude and importance; but being one of the fall types, one of the closing festivals of the year, and occupying only a part of a day out of a round of service that covered an entire year, the antitypical atonement must be comparatively brief in its duration.

But right here apparently from some unaccountable unwillingness to concede that the cleansing of the sanctuary has been going forward since the end of the days in 1844, the claim is set up that the 2300 days do not extend to the cleansing of the sanctuary, but only to the antitypical day of atonement; and that as there were preliminary offerings to be made on that day, before the real work of cleansing the sanctuary was entered upon, so now, although the 2300 days have ended, we are yet only in that preliminary work, and the cleansing of the sanctuary has not commenced.

But few words are needed in reply to this proposition. We do not read anywhere in the Bible of such a period as the "antitypical day of atonement." It may be proper enough to apply this expression to the time actually covered by the work of the antitypical cleansing of the sanctuary. We may speak of this as the antitypical "day" of atonement, confining it to the time while the

sanctuary is being cleansed; but as the Bible nowhere uses the expression, so it nowhere countenances the idea of any antitypical day of atonement extending outside of the work of atonement itself.

To say that the 2300 days do not extend to the cleansing of the sanctuary, is squarely to contradict Dan. 8 : 13, 14, which says that at *that time* the sanctuary shall be cleansed. It is only by corrupting the words of the text and making it read, "then shall the antitypical day of atonement commence," instead of, "then shall the sanctuary be cleansed," that any one is able to insert any time between the ending of the days and the commencement of the work of the cleansing of the sanctuary. But who knows that the extra offerings of the day of atonement as mentioned in Numbers 29, were to be presented *before* the high priest entered the most holy place? Who knows but they were made *after* the high priest came out of the holiest, at the time mentioned in Lev. 16 : 23, 24? All this has to be assumed; the Bible is silent upon it.

But if it could be proved that these offerings were made prior to the work in the most holy place, still no such conclusion as is set forth could be drawn from it; for in some of the types of the spring, to which reference has already been made, as, for instance, the day of first-fruits and the feast of weeks, or the Pentecost, there was the same work of burnt offerings, etc., as on the day of atonement, Lev. 23 : 10-21; Num. 28 : 16-31. Yet, in the fulfilment, no allowance of time was made for these; but the antitype commenced on the very day of the type, according to the Scripture record.

From these considerations, it follows that if we are to have a long preliminary work preceding the cleansing of the sanctuary, that work must be accomplished before the 2300 days end. But those days have certainly ended.

CHAPTER XXV.

A Work of Judgment.

AN examination of the work called "the cleansing of the sanctuary," leads us into a series of subjects of the most important and timely character, subjects which explain some statements of the Scriptures which are otherwise obscure, harmonize lines of prophecy otherwise disconnected, and answer some otherwise unanswerable queries which arise concerning events connected with that crowning of all events, the second coming of our Lord Jesus Christ.

For instance, when Christ comes, the people of God are singled out for a great and immediate change to be passed upon them, while all others are passed by. The righteous who are in their graves are raised in power, glory, and immortality, and the rest of the dead live not again for a thousand years (1 Thess. 4:10; Rev. 20:5), and the righteous who are living are changed from mortality to immortality, in a moment, in the twinkling of an eye (1 Cor. 15:51, 52), while the rest of the living are given over to perish under the judgments of the Almighty. 2 Thess. 1:7-9. And this change for God's people is wrought at the last trump. But before this change can be wrought, it must be decided who the people of God are, who are to be thus delivered, and who the incorrigibly wicked are, who are to be thus left to perish. This matter must be determined before the Lord comes; for there is no time given then for investigation of character

and decision of destiny. But this work of decision is a work of judgment, for all awards of good or evil are a part of the judgment, as God has ordained (Rev. 20 : 12); and such a work of judgment must therefore take place before the Lord comes.

We know of no system of belief which has a place for this preliminary work of judgment, except that held by the Seventh-day Adventists. How to adjust this matter, to have Christ reward his people immediately according to their works without a judgment (Rev. 22 : 12), has been a source of perplexity to many, and to meet it they have been obliged to resort to such unscriptural conclusions as these : 1. That all the human family, good and bad, are raised indiscriminately together; but this contradicts the Bible; for it plainly declares that there are a thousand years between the resurrection of the righteous and that of the wicked. Rev. 20 : 5. 2. Another way they try to adjust the matter, is to say that when the righteous are raised, they are raised mortal, judged, and then changed; but this contradicts the Bible; for the Bible assigns no place for any such work of investigative judgment after Christ appears, and, moreover, explicitly declares that the righteous are raised in power, in glory, with spiritual bodies, and in incorruption (1 Cor. 15 : 42-44), and that the living righteous are changed in a moment, in the twinkling of an eye. Verses 51, 52. Thus every attempt made by any other system to explain how it is that immortality can be conferred upon the righteous when Christ comes, without this preliminary work of judgment, runs directly against the Scriptures at every step. And no system which contradicts such plain statements of the Bible can be worthy of the least credence. But in this closing work in the sanctuary we find just the place for this work of judgment before Christ comes; and

when we look at the sanctuary work itself, we find it to be just such a work as meets the case.

The subject of the sanctuary, correctly understood, removes all these difficulties. The cleansing of the sanctuary provides the very place for this preliminary work of judgment, and brings to view a work of just exactly this nature.

The cleansing of the sanctuary is a work of judgment. A few considerations will make this proposition plain. The priesthood of Christ continues up to the time when he takes his own throne as king. He passes directly from the position of priest to that of king; and when he takes his position as king, his work as priest is done. Now, his work as priest being designed to gather out from the human family a people for his name and kingdom (Acts 15:14), his priestly office cannot close till this result is declared. When his work is finished, it will have been decided who have availed themselves of his mediation, and have thus become his people. It is the putting away of sin that determines this; but this is the very work that Christ performs in the most holy place in the conclusion of his ministry. He here puts away the sins of his people; and this is the cleansing of the sanctuary.

This involves an examination of the books; for the rule that God has laid down in this matter is that all judgment shall be rendered according to each man's works as they stand upon the record. "And the dead," says John, "were judged out of those things which were written in the books, according to their works." Rev. 20:12. From the reference in this and numerous other passages, to the books, the book of life, the names or the things written therein, and a work called "blotting out," to take place in connection with them, but one conclusion

can be drawn; and that is, that a faithful record is kept of each one's actions, the thoughts, words, and deeds, that make up the texture of his character, and the course of his life. If the person repents and maintains a Christian life to the end, all these recorded sins are to be blotted out of this book. So Peter declared, "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19. Of the same class Christ speaks in Rev. 3:5: "He that overcometh, the same shall be clothed in white raiment; and I will *not* blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Again he says, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. 10:32, 33; Luke 12:8, 9. And this is when Christ is about to be sent the second time to earth (Acts 3:20), and when he is about to come as a thief on all them that do not watch. Rev. 3:3. Ask the average Christian when the foregoing definite statements of Scripture apply; and would he be able to tell? But the sanctuary subject places them all in a clear light. Is not a subject glorious which thus makes God's word clear and intelligible?

The two divisions of this great proposition are thus established: If we secure the pardon of our sins, the time comes, just before the end, when these sins are blotted out of the books, and our names are retained in the Lamb's book of life, and the Saviour confesses our names to the Father as those who have accepted of salvation through him. Our cases are then decided, and we are sealed for everlasting life. If, on the other hand, we do

not repent, our sins are not blotted out of the record where they stand, but our names are blotted out of the book of life, and Christ denies our names before his Father, as those who have slighted his mercy, and are not entitled to everlasting life through him.

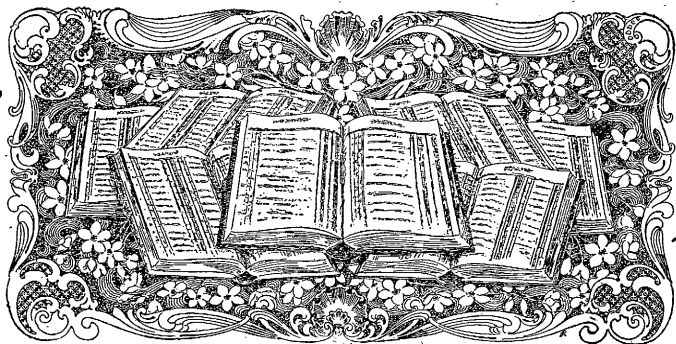
Thus the cleansing of the sanctuary involves the examination of the records of all the deeds of our lives. It is an "investigative" judgment. Every individual of every generation from the beginning of the world, who has ever become interested in the work of Christ, thus passes in review before the great tribunal above. So Daniel, describing the opening of the scene, calls it a work of judgment, and expressly notices the fact that the books are opened. Dan. 7:9, 10.

This work has been going forward in the sanctuary above, since the end of the prophetic period in 1844. Beginning, according to the natural order, with the earliest generation, the work of examination passes on down through all the records of time, and closes with the living. Then the sealing message (Revelation 7) will have performed its work, and all antecedent questions being determined, all cases decided, everything will be ready for the coming of the Lord.

Reader, think how many years already this solemn work has been in progress! How much longer can it continue? More than half a century of this decisive work of investigative judgment already past, and yet how few of all the masses of the earth dream of their position! O church of Christ, lift up thy voice like a trumpet, sound an alarm which shall cause all the inhabitants of the land to hear and tremble; for the great day of the Lord is near, it is near, and hasteth greatly.

It may occur to some as an objection to the view here offered, that no such work of judgment appeared in the

type, and hence nothing of this kind could occur in the antitype. Of course there is an almost infinite difference between earthly things and heavenly. The law, said Paul, had not the *very image* of the things to come, but only a *shadow* of them. Heb: 10 : 1. Men, back there, could not read hearts, and so could not judge individual cases. The work in the type could, therefore, only be general in its character, an offering for the whole congregation. But the people had individually to afflict their souls while the high priest was officiating for them, or lose the benefit of his work. It was, therefore, a work of the same nature, as far as it could be performed by mortal men; and it was certainly sufficient to prefigure the greater and more solemn work of judgment, which must take place, yea, must be even now taking place, in heaven.



THE BOOKS WERE OPENED.

CHAPTER XXVI.

The Opening of the Temple.

AND the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11:19. Here we have another mighty truth connected with the sanctuary.

We have seen that the temple in heaven is the sanctuary, the true tabernacle, which the Lord pitched, and not man. The opening of this temple, brought to view in this passage, is that which reveals the ark of God. The ark had its position invariably in the second apartment of the sanctuary. This, then, is the opening of the most holy place of the heavenly sanctuary. And when does this take place?—At the sounding of the seventh trumpet. Rev. 11:15. The events mentioned to take place under this trumpet are: 1. The anger of the nations (verse 18), commencing especially when so many European thrones toppled to the dust in 1848, and continuing to the present time. 2. "And thy wrath is come," referring to the seven last plagues in the near future. 3. The kingdoms of this world become the kingdom of our Lord and of his Christ. Verse 15. This will be fulfilled when Christ takes the throne of his kingdom, and worldly kingdoms hostile to him are given into his hands to be dashed to pieces. Ps. 2:8, 9; Dan. 2:44. 4. "And the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and

great; and shouldest destroy them which destroy the earth." Verse 18. This must reach over to the final destruction of the wicked at the end of the one thousand years. 5. "And the temple of God was opened in heaven." We know, from the argument on the sanctuary and the 2300 days, that this took place in 1844. And, conversely, as it does not take place till the sounding of the seventh trumpet, the last of that series, we know it must take place somewhere near the end, and could not have taken place at the opening of this dispensation, as some vainly imagine. This is the earliest event mentioned that takes place under the sounding of the seventh trumpet, and hence the inference is necessary that the seventh trumpet commenced to sound at that point. When the 2300 days ended, the seventh trumpet began to sound, the temple of God was opened in heaven, and the work of the cleansing of the sanctuary was entered upon.

And what results from the opening of this temple? — "There was seen," says John, "in his temple the ark of his testament." He does not say simply, I saw it, but it "was seen." John, standing here as the representative of the church, clearly teaches that the church would then by faith behold the ark in the tabernacle above. The sight of the ark suggests one thing, and one only, and that is the law of God contained in the ark. The ark was called the ark of the testament because it contained the tables of the testimony which God gave to Moses, the ten commandments. It owed its name to the fact that the tables of the law were therein. Had it not contained the tables, it never would have been called the ark of the testament; and whenever and wherever it is called "the ark of the testament," it is proof that the law of God is therein.

With these remarks, we ask the reader to mark well the fact that the ark as seen in heaven by John, down under the sounding of the seventh trumpet, is still called "the ark of his testament." What does this prove? — It proves that that ark in heaven contains the law. What law? — The same law that gave it that name in the days of Moses; namely, the tables of the testimony, the ten commandments. And how may we suppose that those commandments read in the ark in heaven? — Just the same, of course, as they read in the ark on earth. Of this there can be no question. This forever precludes the idea of any change in the law. Talk about changing or abolishing the law? Not until we can change or abolish those tables in heaven. O, what a vain and futile work are they engaged in, who are laboring to show that the law of God as a whole, or even the fourth commandment alone, has been in the least respect altered, much less done away! How vain to try to show that that law has been changed even in the slightest jot or tittle!

The conclusion is, therefore, not only plain and Scriptural, but beautiful as well, that as the ark in heaven is the great original, after which the ark on earth was formed, so the law in the ark above is the great original, of which the law given on earth was but a transcript or copy. This great truth has been well embalmed by the poet, in the following language:—

"For God well knew perdition's son
Would ne'er his precepts love;
He gave a duplicate alone,
He kept his own above."

Having now found a sanctuary, an ark, and a law in heaven, where Christ is ministering, another thought is at once suggested in relation to the object to which the

earthly and heavenly ministrations have reference. We have seen the relation which these two ministrations sustain to each other; namely, that of type and antitype. The first was a figure, the second the reality; the first a shadow, the second the substance. But everything pertaining to that dispensation was not a figure and a shadow. There was something there real; and that was sin. Men were actual transgressors. But sin, or transgression, is a violation of law. Hence there was a real law there which they were guilty of breaking; and that was the law contained in the ark, the ten commandments. All that was typical was the ministration connected with that law. There was real law and actual sin; and the ministration, the service of the priesthood, was for the purpose of taking away that sin. But this could be done only in figure; for the blood of beasts, the only blood they had to offer, Paul says, could not in reality take away sin. But this typical ministration looked forward to one to come, to be performed by our Lord, which should in reality take away and destroy the sins of men.

The offerings of that time were types of the offering of our Lord. Those offerings had reference to the law contained in the ark. The offering of our Lord must, therefore, have reference to the law contained in the ark; for what those offerings were in figure, his offering must be in fact. The idea could not for a moment be conceived that those offerings should have reference to one law, and yet be types of an offering which would have reference to *another* or a *different* law. This could not be possible. In this case the one would not and could not be a type of the other. The established relation of type and antitype existing between these offerings shows that they must have reference to identically one and the same law. Therefore, the law in the ark in heaven, be-

fore which Christ-ministers, must read, word for word, letter for letter, jot for jot, tittle for tittle, the same as the law that was deposited in the typical ark here upon the earth.

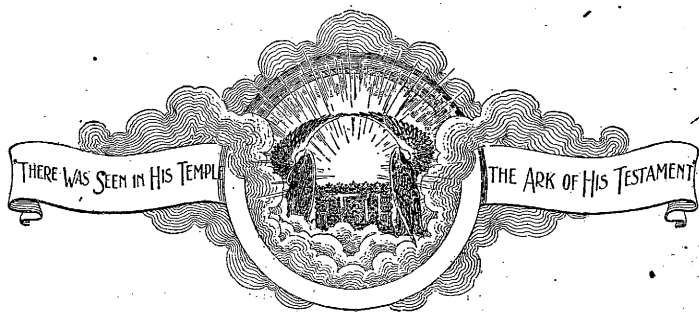
Such is the bearing which the subject of the sanctuary has upon the law of ten commandments. It is an absolute demonstration of their perpetuity and entire immutability. And this is perhaps the reason why those who have set their hearts against the law shut their eyes to the plain light on the subject of the sanctuary. They cannot receive the one without adopting the other. ✓

The temple has been opened in heaven, and John says there was seen there the ark of the testament—seen of course, through faith, by the church on earth. What further evidence can be shown that this has been fulfilled? We answer, The great movement in behalf of the law and the true Sabbath, now going forward in the land. Many people have received the light on the subject of the sanctuary. They see the temple opened in heaven. They behold there the ark, and our Lord making his last offering on the mercy-seat, the cover of the ark, in the most holy of the sanctuary on high. They see that the requirements of the law in that ark are neither relaxed nor altered. And they are going forth to vindicate its claims, and lead men to the reform necessary in its observance. This movement has come up in the right time and manner to fulfil the prophecy and confirm the application here made of this important subject.

Ever bear in mind, kind reader, that we are still "looking unto Jesus." And as you now look, where do you behold him? Do you not see him standing before the ark of God's testament in the heavenly temple, pleading for those who seek his intercession? Do you not need him as your advocate? Do you not need his righteous-

ness? Do you not need the atonement he is prepared to make for your sins — your transgressions of that holy law reposing in the ark beneath his eye? But can he apply his blood to cover your transgressions of that law, till you lay down all feelings of disobedience toward it? till you freely accept it in all its parts? till you in your heart, desire to reach that place where you can say with the apostle, “I delight in the law of God, after the inward man”? And do you think any being can change that law?—Not till he can break through the body-guard of angels into the inner temple, dethrone Jehovah, wrench from its position the world’s mercy-seat of pardon and salvation, and with his would-be omnipotent finger, mutilate the records of the imperishable tables.

The temple is opened, and no man can shut it. The ark is seen, and no man can obscure it. The corresponding movement on the earth is in progress, and no man can stop it. Friend, fall into line, and unite with those who are seeking with all their hearts, and will soon obtain, the kingdom of our Lord and of his Christ. Rev. 11:15.



CHAPTER XXVII.

Finishing the "Mystery of God."

IT was shown in the preceding chapter that at the time when the 2300 days ended, and the cleansing of the sanctuary commenced, then the temple of God, that apartment where the ark is, was opened; and that that took place under, and marked the commencement of, the sounding of the seventh trumpet. When the seventh trumpet, the last of the series of trumpets which covers the gospel dispensation, sounds, the temple of God is opened in heaven, and the cleansing of the sanctuary commences.

There is another remarkable prediction concerning what takes place at the sounding of the seventh trumpet, and the accomplishment of the sanctuary work, which now invites our attention. It was said to John (Rev. 10:7): "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." What is meant by "the mystery of God," and its finishing? In a number of passages Paul speaks very definitely concerning the mystery of God. In Eph. 3:3-6, he says: "How that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel."

Here Paul states explicitly that the "mystery" was made known to him by revelation. In his epistle to the Galatians he tells us what was made known to him by revelation. Gal. 1:11, 12: "But I certify you, brethren, that the *gospel* which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the *revelation* of Jesus Christ." This is what he had written "afore," or a little before, "in few words." The epistle to the Galatians was written six years before the letter to the Ephesians. And what in Ephesians he calls the "mystery" made known to him by "revelation," in Galatians he calls plainly the "gospel" as preached to the Gentiles.

Again he says (Eph. 1:9, 10): "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." Again, in Col. 1:25-27, we have this declaration: "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; even the *mystery* which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." Eph. 3:9: "And to make all men see what is the fellowship of the *mystery*, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Rom. 16:25, 26: "Now to him that is of power to

establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the *mystery*, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."

All these texts speak to the same point, and testify unmistakably to the fact that the "mystery of God," the "mystery of Christ," etc., is no more nor less than the gospel of Jesus Christ, through which the Gentiles are brought in to be members of the commonwealth of Israel and partakers with the household of faith. This being the mystery, its finishing would be the close of the proclamation of the gospel, the completion of the work which it was designed to accomplish. This of necessity closes the period of man's probation, and finishes the plan of salvation.

But this, as we have seen, is the very result which is reached in that great work called the cleansing of the sanctuary. In that Christ brings his work as priest to an end, finishes his mediation, decides the cases of all mankind, and concludes the work of the gospel.

The reader will now perceive another beautiful link in the faultless chain of harmony which the Bible presents to us on this subject. When the seventh angel sounds, then commences the work called the finishing of the mystery of God. But it will occupy some years; for it is "in the days," years, "of the voice of the seventh angel when he shall begin to sound" that this mystery is to be finished. Rev. 10 : 7. This work will occupy the first years of the sounding of this trumpet. But this trumpet commenced to sound at the end of the 2300 days, in 1844, when the temple of God was opened in heaven. We are now, therefore, *in the period of the finishing of the mystery of*

God; and this finishing work of the gospel we find to coincide with the cleansing of the sanctuary, which is the ministration in that apartment of the heavenly temple then opened. Could facts more completely harmonize than these?

"The mystery of God shall be finished," proclaimed the angel, "as he hath declared to his servants the prophets." Where had he declared this? This is but a part of the declaration of the angel, which includes the preceding verses; and in these we find him uttering a solemn oath that "time shall be no longer." Rev. 10:6. This cannot mean literal time; for the angel immediately speaks of the days of the seventh angel to succeed. It cannot mean probationary time; for John, as a representative of the church, is commissioned to proclaim another message to the people after that. Rev. 10:11. But one other kind of time remains, and that is prophetic time; and to this, therefore, the passage must refer. But the period of 2300 days is the longest prophetic period given in the Bible, and reaches down to the latest point. Therefore this oath of the angel has its application at the point where the 2300 days terminate; and the expression is equivalent to a declaration that then prophetic time should end, or the 2300 days would reach their termination. Then the angel states what shall immediately follow; namely, "the mystery of God should be finished, as he had declared to his servants the prophets." And what had God declared to the prophets should take place at the end of the 2300 days?—Why, it had been shown to Daniel that then the sanctuary should be cleansed. Here, then, in declaring that the sanctuary should be cleansed, is where he had "declared to his servants the prophets," that "the mystery of God should be finished," which is the same thing. How beautiful the harmony!

CHAPTER XXVIII.

The Atonement.

IN the long retinue of subjects with which the question of the sanctuary stands so intimately connected, and in the understanding of which it exerts so controlling an influence, the doctrine of the atonement occupies a prominent place.

It has been shown that the cleansing of the sanctuary, the investigative judgment of the saints, the blotting out, or remission, of sin, and the finishing of the mystery of God, are all one and the same thing. The additional statement can now be made that this is also the *atonement*.

The frequent use of the expression that "Christ atoned for our sins upon the cross," shows how widely the idea is entertained that the shedding of Christ's blood in sacrifice and the making of the atonement are the same thing. But this view leads to two inevitable and most ruinous errors. Many have been driven by this doctrine to the extremes of error in opposite directions, and have spent their time in unnecessary and fruitless controversies.

Thus, the Scriptures plainly declare that Christ died for all. Now, with the view that the death of Christ was the atonement, the conclusion is easily reached that Christ has atoned for the sins of all men. But all sins that are atoned for, are put away and blotted out, hence no condemnation can ultimately remain to any, but all will be

saved. Thus this branch of the argument blossoms at once into Universalism.

But the Scriptures just as plainly assure us that all will *not* be saved; that some do now, and will in the end, rest under condemnation. For these, of course, no atonement is made; and if the atonement and the death of Christ are the same thing, it follows that he did not bear the sin of the world, the sins of all men, on the cross, as John and Peter give us to understand that he did. If his death reaches no further than the atonement, he did not die for *all*, but only for a *chosen few*. On this branch of the argument we find the bitter fruit of ultra Calvinism, foreordination and predestination in their most forbidding and unscriptural aspect.

The subject of the sanctuary relieves us from the false claims of both these errors. The trouble in either case lies in the premise common to both, which is defective; and with a false premise, however sound the reasoning based upon it, it is impossible to reach a correct conclusion. The death of Christ and the atonement are *not the same thing*. And this relieves the matter of all difficulty. Christ did not make the atonement when he shed his blood upon the cross. Let this fact be fixed forever in the mind. This is not denying the atonement, which is the world's hope, but only adjusting it to its proper place, where it will not conflict with other great truths of the Bible.

But does it not say that he bore our sins in his own body on the tree? And as he died for all, did he not thus bear the sins of all? — He did, indeed; but in what sense? What office was he fulfilling in the shedding of his blood? For light on this, we turn again to the types. The idea and doctrine of the atonement are drawn from the typical system.

In the type, before the atonement was reached, and its benefits secured, several steps were necessary: (1) It was necessary for the penitent to make confession of sin upon the head of his offering; (2) the blood of the offering which was brought had then to be shed; (3) the priest then took that blood and performed a ministry with it, at the altar or in the sanctuary. And this work was performed three hundred and sixty-four days in the year before the day of atonement came. The work of atonement was the *last ceremony* of the year, and *completed* the round of sanctuary service. The offering and the service of the priest preceded the atonement. The offering was not the atonement; the service of the priest was not the atonement, so long as he ministered in the holy place; no complete atonement was made until the day of atonement arrived, and the yearly service appointed for the most holy place of the sanctuary was accomplished in that apartment.

The parallel between the earthly and the heavenly sanctuary has been sufficiently drawn to make at once the application. The antitypical atonement, which is the real removal of sin, was not made when the offering for this dispensation was provided, nor by the service of the priest in the first apartment of the sanctuary; but is accomplished only by the service of the priest in the most holy place, which is the closing work of our Lord's ministration, the cleansing of the sanctuary, a branch of the work which did not commence, as we have seen, till 1844.

In this case, as in the type, the offering and the usual priestly work precede the atonement. But when Christ suffered for us, in what capacity was he acting? — Not as our priest, but only as the offering; for he was put to death by wicked hands, even as the victims of old were slain by the sinner. It was as the *sacrifice* and *offering* that he bore our sins in his *body* on the *tree*. Here the

blood was provided with which he was to minister. This was an act *preparatory* to the priestly work he was to perform in the true sanctuary above; the atonement is the *last* service he renders as priest. Those who make the offering to be the same as the atonement, confound together events that are more than eighteen hundred years apart. The offering was *general*. Christ *died for all the world*. The sacrifice was offered to all who would accept of it. But the atonement at the close is *specific*; it is made *only* for those who seek the benefits of his redeeming work, by "repentance toward God, and faith toward our Lord Jesus Christ." Acts 20 : 21.

In reference to such texts as Heb. 1 : 3; 7 : 27; and 9 : 12, 14, 26, it is only necessary to say that when Christ shed his blood on the cross, he "purged" the sins of men, and "perfected" and "sanctified" them, in the sense that he there and then made *universal provision* whereby all this might be done for all those who might wish to have it done for them, and would manifest that wish by coming to him. He "offered himself" in the sense of voluntarily yielding himself up to die for the world. And it is also to be remembered that Christ after his crucifixion was raised from the dead, and made a priest. He is, therefore, both offering and priest; and as a priest he presents his own blood, and pleads his own sacrifice, before the Father. Could any arrangement be more striking and beautiful, and tend more powerfully to show how efficient his priesthood must be in behalf of men? But on the cross (allow it to be repeated); bearing the sin of the world, and pouring out his blood for sinful men, he was not acting as priest. His priesthood had not then begun; and besides, it was no part of the priest's work to present the offering; the sinner did that. So wicked men crucified the Lord of glory. And though they did it not

with penitence and faith, but with Satanic malignity and cruelty, this is one of the instances in which God overrules the wrath of man to praise him. Satan and evil men thought that they were destroying and putting out of the way one whom they hated. And when their act was done, lo ! it was found that the great offering had been made for the world, to whom, and through whom, millions upon millions would come in penitence and faith, and find glad forgiveness of all their sins.

It is not the place here to introduce a dissertation on the subject of the atonement, to show the philosophy, the reasonableness, and justice of that glorious plan. The subject is mentioned in this connection simply to show that the great sanctuary question locates the atonement, and guards us against the error of confounding the offering with the atonement, and placing the atonement at the commencement of Christ's ministry, instead of at its close. And thus we are shielded against the errors of Universalism and Calvinism, as noticed above.

But does not Peter say, Repent and be baptized for the remission of sins (Acts 2 : 39) ? and if sins are remitted in the act of baptism, how can we look forward to a future time for the atonement and remission ? So some investigative minds may query. But the text does not say that sins are remitted in baptism. It is only for, or "in order to," remission that this rite is performed; for it is only through the shedding of blood that remission is actually obtained. Baptism, therefore, only looks forward to a future time, when all the requirements of God, having been complied with in faith, sins will be blotted out by the blood of Christ, and the times of refreshing come from the presence of the Lord. Acts 3 : 19.

It may be asked again if Rom. 5 : 11 does not say that we have already received the atonement. The word

καταλλαγή (*katallagē*), there rendered "atonement," should be rendered "reconciliation," as in the margin. Reconciliation is effected between ourselves and God, through our repentance and the intercession of our great High Priest above; but the atonement, or the removing of sins so that they can be remembered no more against us, is the last act of priestly service performed by the Lord for us.

But are not our sins forgiven now? and, if forgiven, are they not put away? The answer is found in the distinction already noticed. "Forgiving sin" and "blotting out sin" are not the same. Forgiveness is conditional; the condition being that we comply with certain requirements upon which it is suspended, till the end of our probation. If we fail, we stand at the last unforgiven, and no atonement can be made for us. The same may be said of every case where the word "atonement" is used as applying in the present tense (as frequently in Leviticus) before the great day of atonement; they were all conditional; everything depended on being accepted when the general atonement was made at the close of the yearly service. The prophet Ezekiel clearly states the Bible doctrine on this point, and our Saviour gives a parable, enforcing it by a most impressive illustration.

The Doctrine.—Eze. 18 : 26 : "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done, shall he die." In chapter 33 : 13, it is added, "All his righteousness shall not be remembered." That is, he shall be treated as though he had never been righteous. But the righteousness of the righteous is by faith; therefore, if he turn, and commit iniquity, he shall be treated as if he never had had faith; the forgiveness, conditionally extended, is withdrawn.

Christ's Illustration.—Matt. 18 : 21–35. We will not take space to quote the whole parable, but simply epitomize the facts: A king had a servant who owed him an enormous sum of money; but, having nothing wherewith to pay, his lord forgave him the debt; but this same servant had a fellow servant who owed him a small sum, and, having nothing with which to pay, asked to be forgiven the debt. But his fellow servant would not, but cast him into prison till he should pay all. His lord, hearing of it, immediately withdrew his own offer, and delivered the unmerciful debtor over to the officers till he should pay all that was due. Christ puts the fearful point to this illustration by adding, "*So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.*" This plainly illustrates the conditional nature of forgiveness, and shows how past forgiveness may be nullified by present or future sin.

How, then, if the atonement is yet future, do we receive of its benefits? How are we justified? In reply, let another question be asked: How, if the atonement was made on the cross, did those who lived before that time secure its benefits? And just as the people of God who lived and died before Christ could receive the benefits of the atonement if it was made on the cross, just so both they and we can receive its benefits, if it is deferred to be the closing work of this dispensation. *It is by faith.* The patriarchs were justified by faith, and so died. So with the righteous ever since that day. All their life-work, their acts of faith, stand faithfully written out in the heavenly books of record. The time comes for the investigative judgment, for the last division of Christ's work as priest, for the sanctuary to be cleansed, for sins to be blotted out, for the atonement to be made. The

books are opened. Every case is examined. Then the sins of those whose record shows in their lives acts of repentance, faith, and obedience, and who close up their account in this condition, are atoned for, or blotted out.

And this work of examination began at the end of the 2300 days, in 1844. It opened with the scene described in Dan. 7: 9, 10. In this scene the Ancient of Days sits as Judge. Christ is the great High Priest. "Ten thousand times ten thousand" (a hundred million) of heavenly assistants engage in this work. "The judgment was set and the books were opened." Such is the scene of overwhelming glory and solemnity that has been going on in the heavenly world in reference to the human family since the ending of the days.



CHAPTER XXIX.

The Close of Probation.

WITH this view of the subject, the idea seems at first to take strong hold of some minds, that when the work of atonement commences in the most holy place of the sanctuary above, mercy can no longer be offered to sinners, but probation must close. And this is offered as an objection to the view here presented, that the cleansing of the sanctuary, or the work of atonement, commenced in 1844; for, say they, had that been the case, there could have been no conversions since that time; but as sinners have been converted since that point, the cleansing of the sanctuary did not then commence.

But from what source has it been learned that probation must close when our Lord commences to minister in the most holy place? No inspired writer has said such a thing, and it is not in the type. It is answered that all offerings for sin were to be presented at the door of the tabernacle, and not in the most holy place. Very true; but an assumption must be superadded to that fact, to make it available as an objection; and that assumption is this: that our prayers, supplications, and confessions of sin, are our offerings; that, consequently, we can present them nowhere else than at the door of the tabernacle, and can present them there only while the High Priest ministers in the first apartment; and after he has changed his position to the second apartment, no such offerings can

longer be accepted, no more mercy be offered, nor probation be continued.

Here, again, there is manifest an utter misapprehension of the whole question; for this position makes our prayers and confessions the antitype of those ancient offerings. What? can any one for a moment suppose that when a person offered up his victim at the earthly tabernacle, it signified that people under the gospel dispensation would pray, and confess their sins? This we are indeed to do; but the ancient offerings had no reference to such duties as these at the present time; for they all pointed forward to Christ; and when those who argue in this way will take the right antitype, they may lay as much stress as they please upon the locality where it is to be offered; for Christ also "suffered without the gate." Heb. 13:12. We have therefore but to follow him into both the holy places (each in its appropriate time) as he presents his offering there.

But if Leviticus 17, which is supposed to prove that forgiveness of sin can be found only in the first apartment, be examined as far as verse 7, it will be seen that the great object of the special charge to bring their offerings to the door of the tabernacle, was to prevent the people from sacrificing in the fields to devils. This therefore in no way contradicts the testimony of Leviticus 16, that the high priest with the blood of sin-offering did make atonement in the holiest in behalf of all the people because of their transgressions in all their sins. And to get the benefit of it, they were to afflict their souls at the same time, showing that their probation for that year, in type, did not cease till the atonement was finished.

Reference was made in the preceding chapter to those offerings which are supposed to be preliminary to the work of atonement, or the cleansing of the sanctuary.

As already stated, the belief is entertained by some that we are now in this preliminary work, and the matter of continued probation is got along with on the supposition that these preliminary offerings might have reference to individual cases, and be applied to particular sins.

Let us inquire for the foundation upon which this supposition rests. It is said that the work in the holiest was not the offering of blood for particular individuals, but for all the people. But it is just as true that these preliminary offerings, to which reference has already been made, were of precisely the same nature. They were not offered by individuals, but, like the daily morning and evening sacrifices, were offered in behalf of the whole people. There is, therefore, just as much mercy implied in the sin-offering in the holiest, as in the other offerings presented on that day. We do not deny, but on the other hand fully maintain, that these offerings did imply mercy and the forgiveness of sin for the people. But if so, there was forgiveness of sin to be found while the high priest was presenting his offering in the most holy place. And while in the type it was necessarily general, in the antitype it must be individual, for it is for such, that the work is here performed, and the records reveal the true condition of all hearts.

If it be said that the work in the holiest was to cleanse the sanctuary, we reply that it cannot be said that it was *only* to cleanse the sanctuary, which would make quite a different statement of it. It is true it was to cleanse the sanctuary, but this is not the whole truth on this point. It was also for the people, availing for sins committed up to the moment of its offering. The high priest made atonement for the sins of the people on that day just as much as he did for his own sins. Read carefully Leviticus 16 and Heb. 9:7.

Now, it is confidently affirmed that what was done in the type for the people as a body, is done in the antitype for the people as individuals; and the blood of sin-offering ministered in the most holy place, avails for their sins, even as it did in the outer apartment, till it comes to an application in their individual cases. The twofold work of the high priest in the earthly sanctuary seems fitly to typify this twofold work of our High Priest above. For the sins of all those who have passed into their graves from Abel to the present hour may be disposed of as individual cases; and all the while that this great work is being accomplished, the blood of Jesus may avail in the presence of God, for those who are still living.

There seems, therefore, to be no difficulty involved in the idea that the offering of the high priest in the holiest, can avail for sins committed while he is there before God. Some additional considerations go to sustain this idea. In the type, so far as we know, during the whole work of the year, the transgression preceded the offering. The sin was committed before the victim was brought. And no offering was brought to the priest for sins that would be committed in the future. This was at least as much so in the holy place as in the most holy.

But how was it with our Lord? — He shed his blood before entering the tabernacle in heaven at all. And that blood, once shed, may be pleaded to cancel sins committed after his death just as effectually as for those which, as in the type, were committed before his offering was made. And, as we have seen, this blood is ministered by our Lord in both apartments of the heavenly sanctuary. Now, if its offering in the most holy place cannot avail for any sins only those committed before it began to be offered there, by parity of reasoning it would follow that it could not avail in the holy place, or first

apartment, for any sins only those which had been committed before it began to be offered there. And then we should have no forgiveness anywhere in all the present spiritual, life-giving gospel dispensation. But this would be proving too much; and any position which involves such an issue, or any line of argument which leads to such a result, must be abandoned.

And finally, the testimony of the New Testament is conclusive on the point that the blood of Jesus avails for us in both the holy places of the heavenly tabernacle (Heb. 10 : 19): "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." The word rendered "holiest" is in the plural in the original, signifying holy places; and so Macknight renders it: "Well, then, brethren, having boldness in the entrance of the holy places by the blood of Jesus."

These words are a complete refutation of the doctrine that probation closes with our Lord's entrance within the second vail. We enter into the most holy as well as into the holy by Christ's blood; and we do it with boldness, because of the promise of the forgiveness of our sins. Thank God that we can still thus enter by the blood of Jesus.

The conclusion is consequently put beyond dispute that probation does not end when the work in the most holy place commences, but that it ends with each individual, as the work shall reach his or her individual case. The natural order would seem to be that this work, which has been shown to be the investigative judgment, would begin with the earliest generations of men, that is, with those who are now in their graves (but their record lives on high), and so come down through all successive generations till it reaches the living, the decision of whose cases would be the very closing portion of this last work.

But at length the cases of all the generations of the dead will have been examined, and the work will reach the living; then, as each individual case is taken up and passed upon, his probation will end, and his destiny be fixed. This is the scene our Lord brings to view when just before his coming he says that this fearful fiat shall go forth: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:11, 12.

And how near are we to this solemn moment?—We know not. For over half a century already has this closing sanctuary work been in progress. It cannot much longer continue. Its whole duration is to be spanned by one generation. Matt. 24:34. This much we know, as taught by the type, that if we would have Christ's blood avail for us, to atone for our sins when our cases shall come up in that grand review, the record must show that we have sincerely repented of all our sins, and sought pardon for them through our Advocate on high. In the type the people were required on the day of atonement to afflict their souls. Are we, both writer and readers, thus faithfully crucifying ourselves to this world, that we may successfully pass the test of the judgment, and live forever in the world to come?

With reference to a possible query that may arise, a word may here be added concerning those whose cases come in review in this sanctuary work. The object of this investigative judgment is to ascertain who are ready for the coming of Christ, and the reward he brings with him. It cannot, therefore, include all the world; for those who have never made a profession of Christ are

condemned already. The work pertains, therefore, only to those who by once professing Christ have had their names entered in the "Lamb's book of life." And the point to be decided in the cases of such is, whether they have endured faithfully to the end, or have become backsliders and apostates. If the former, their sins will be blotted out, and their names retained in the book of life. Acts 3:19; Rev. 3:5. If the latter, their names will be blotted out of the book of life, and their sins stand against them, as already explained. The judgment of all others takes place during the thousand years that follow (Rev. 20:4-6); and in this, the saints, having then been made immortal themselves, participate. 1 Cor. 6:2, 3.



CHAPTER XXX.

The Seven Last Plagues.

WE have now brought our investigation of this subject down to the time when all cases have been examined and decided. The investigative judgment in the most holy place has then been concluded. The mystery of God is finished. Christ is no longer an intercessor. Probation has closed. We have endeavored to anticipate and answer all queries that properly arise in reference to this subject thus far; and we now turn our attention to what follows the work of this momentous epoch, upon the decisions of which hangs the gain or loss of an eternity of bliss.

When Christ ceases to plead, and steps out from between God and rebellious and incorrigible man (for such are all those who at this time stand unreconciled to God), there is nothing longer to stay the vials of long-merited judgments from the shelterless heads of the wicked. Then can be fulfilled the punishment threatened by the third angel's message against the worshipers of the beast, which is the visitation of God's wrath with *no mixture* of mercy (Rev. 14 : 10); and then there can be, as described in chapter 15 : 1, the pouring out of those vials in which is *filled up* his indignation. Neither of these scriptures could be fulfilled while a divine mediator stood between God and men. For so long as God regards the pleading of his Son, which he will do so long as he pleads at all, he could not visit upon men judgment in which *no mercy*

was mingled, nor pour out any vials filled up with *wrath alone*. This is a proof that the messages of Revelation 14 are addressed to the last generation of men; for on no others can the punishment threatened be visited.

It is now proposed to show that these judgments are the seven last plagues, and that they immediately follow the close of our Lord's work in the sanctuary above.

In the fifteenth of Revelation, verse 5, John speaks of the opening of the tabernacle of the testimony in heaven. This is the opening of the most holy place of the sanctuary, as elsewhere explained. The work there being concluded, as has been already explained, seven angels come out of the temple, having the seven plagues, represented as seven golden vials full of the wrath of God. They go forth to pour these out upon men, and the temple or sanctuary is filled with smoke, so that no man, or no being, as it might be translated, is able to enter therein, or carry forward a work of ministration there, till the seven plagues of the seven angels are fulfilled.

In verse 1 of this chapter it is said that in these plagues "is filled up the wrath of God," which shows that they are poured out after probation is ended, and the sun of mercy has withdrawn its last warming ray from this apostate world.

The statement of verse 8, that no one was able to enter into the temple till the seven plagues were fulfilled, is another proof of the same point, and if possible still more positive. For, ever since Christ commenced his work in heaven, there has been some one in the sanctuary. So this scene has not taken place in the past, and it is certain that the seven last plagues have not yet commenced to be poured out. And until Christ closes forever his service as priest, there will be some being in the sanctuary; for there is no break in this work from beginning to end.

The scene of verse 8 cannot, therefore, transpire till the sanctuary work is done.

The prototype of this scene is found in Ex. 40 : 34, 35 : "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle." This was at the commencement of the typical work here on earth, as the scene described in Revelation 15 is at the close of the real work in heaven. Thus this work, so far as it relates to man, is bounded at its beginning and close with an overpowering manifestation of the glory of God. The great God takes sole possession of his own dwelling-place at the conclusion of Christ's ministry, and thus sets his seal to the work which has been accomplished therein.

Passing out from the sanctuary, we are now called upon to look at the effects of the close of this work in scenes to transpire here among men. A dissertation upon the subject of the plagues is not called for in this place. (See the subject discussed more at length in a work entitled "Daniel and the Revelation," chapter 16.) We only glance here at simply the most prominent features.

As it has been shown that these plagues are future, and are visited upon men at the close of probation, so there is just as clear evidence that they will be literal. The first falls upon the men who are guilty of that sin against which the third message is warning the world to-day. A sore, noisome and grievous, more corroding than the leprosy, more stinging than blains, more painful than boils, breaks forth upon those who have received the mark of the beast, and who worship his image.

The second vial throws the sea into the most infectious and deadly condition that can be conceived of; it becomes

like the blood of a dead man. If this applies to the oceans of our globe, as there seems to be no reason why it may not, each one's imagination may be left to grapple with the problem, what the condition of the earth would be with three quarters of it enveloped in this deadly substance.

The third plague strikes at a still more vulnerable spot, and the rivers and fountains become blood; as if the earth in her last agony was pouring forth blood from every aperture, even as it oozed from the Saviour's pores, as he wrestled with the world's sin and darkness in lonely Gethsemane. This plague, as perhaps the preceding, will probably be of short duration, as it would seem that none could long survive should this cup of blood be pressed for any great length of time, continuously, to their lips.

The fourth plague lights up the sun with an unwonted flame. Vegetation withers beneath its scorching rays; the streams evaporate; the heat burns to the very bones of men; and an air of desolation spreads over the face of nature. Thus under these plagues the woes of men increase in a regular ratio: first, sores; then, as a consequence, fever and thirst; then blood to quench that thirst; and finally, blazing, glaring, intolerable heat from a sun on fire.

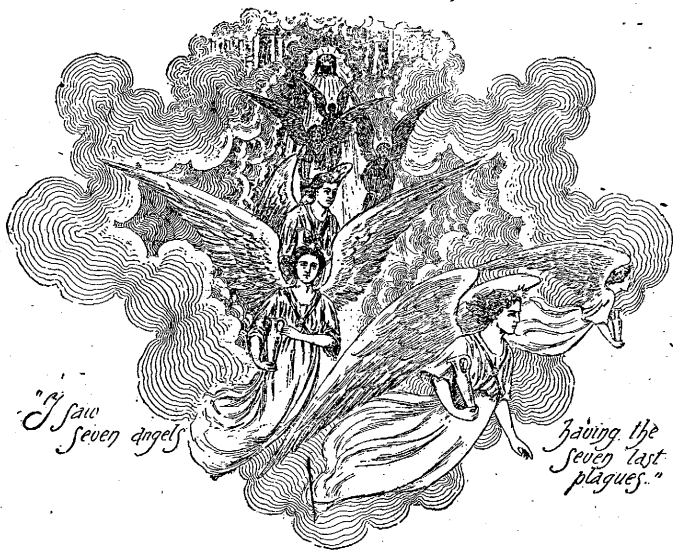
The fifth angel pours the contents of his vial upon the seat of the beast, old Rome, gray and crumbling from its long years of sin. And the kingdom of the beast, the whole Catholic world, is full of darkness. The similar plague on Egypt produced darkness so gross that it could be recognized by the sense of touch. So here the darkness summons around the followers of the papal apostasy its legions of undefinable terrors till they dare not stir, but gnaw their tongues for their pains and their sores.

The sixth angel stations himself over the symbolic Euphrates, and pours his vial upon the Turkish Empire; and its waters (people), which have for many years already been growing weaker, or drying up, will then be clean dried up, and the way of the kings of the East will be laid open, that they may come up to the battle of the great day of the Lord. Then the spirits of devils from the three great systems of false or apostate religion, the dragon, beast, and false prophet,—paganism, popery, and a dead and backslidden Protestantism,—go forth to gather the nations to the last strife. And they march up, goaded by their own sufferings and torments, the results of the previous plagues, and impelled by these deceiving spirits, to the valley of slaughter, the great antitypical Megiddo.

The seventh angel hurls the contents of his vial around the globe. The air is tainted, and every breathing thing inhales the deadly miasma. Then the voice of God, which has once shaken the earth, is heard again, and shakes both earth and heaven. That voice proclaims the controversy ended. It is done. And the majestic utterance rends the earth with the mightiest convulsion it has ever felt. The cities fall; great Babylon is forced to taste the fierceness of God's wrath; every island flees away, the mountains disappear, and when thus every hiding-place and refuge is taken away, the mighty treasures of hail which God has reserved against the time of trouble, against the day of battle and war (Job 38:22, 23), are dashed upon them out of heaven. The last prayer of the wicked is for rocks and mountains to hide them from the presence of the Lamb (Rev. 6:14-17); but so completely are they transformed-by sin that their last ejaculation is one of blasphemy against God; for the plague of the hail is exceeding great. Thus amid the convulsions of the last day, this poor earth, which has long groaned under the

weight of the curse and been torn by the wild disorders of sin, is laid in its coffin for a thousand years.

We ask the sinner to study well this picture, and haste, while a few precious hours of probation linger, to seek a shelter beneath that wing which shall safely cover the righteous during the time of trouble, and bring them everlasting deliverance at its close. Psalm 91.



CHAPTER XXXI.

The Scapegoat.

AFTER the ministry in the most holy place was accomplished, one thing more remained for the priest to do before the work was entirely finished. Having, by presenting before the law in the ark the blood of the appropriate offering, released from the sanctuary the sins for which that blood made atonement, those sins were canceled as related to the forgiven sinner, but were not even by this act destroyed. The high priest having performed the ministry which took them from the sanctuary, they were left for him to dispose of in a manner plainly pointed out. He came out of the sanctuary, and laying both his hands on the head of the scapegoat, held in waiting at the door, confessed over him "all the iniquities of the children of Israel, and all their transgressions in all their sins, *putting them upon the head of the goat.*" Lev. 16 : 21. This is a plain statement that the sins taken from the sanctuary were transferred to the goat. The goat, with these sins upon him, was then by the hand of a suitable person sent away into the wilderness, into a land not inhabited, implying, probably, the destruction of the goat, in the death of which the sins of the people which he bore also perished.

The ceremony of thus sending away the sins of the people in the type (Lev. 16 : 20-22) has already been noticed. The question now arises, What service in the real ministry of Christ, in the more perfect tabernacle above, answers to this, and how is it to be performed?

The principal question here to be decided is, What being shall we regard as the antitypical scapegoat? When the typical goat, anciently, loaded with the sins of the people, went forth from the camp of Israel, to be heard of no more forever, what did it foreshadow to be fulfilled in this dispensation? Here again we are led to depart very materially from the views which have obtained on this subject.

The idea very generally held is that the scapegoat typified Christ. Because John the Baptist said (John 1: 29), "Behold the Lamb of God which taketh [margin, beareth] away the sin of the world," and because it is said of the scapegoat that he "shall bear upon him all their iniquities unto a land not inhabited," it is, without further thought, concluded by some that the latter was a type of the former.

From such a view we must dissent, for the following reasons:—

1. If Christ, in bearing the sin of the world, fulfilled the antitype of the scapegoat, he must have filled this office at the time of the crucifixion; for Peter says of him, "Who his own self bare our sins in his own body *on the tree*" (1 Peter 2: 24); and this is the only time when, and the only sense in which, he is said to have borne our sins. But in the type, the scapegoat did not bear away the sins of the people till after the cleansing of the sanctuary; hence the antitype of this work cannot take place till after the cleansing of the antitypical sanctuary, which work, as has been proved, did not commence till the termination of the 2300 days in 1844. Dan. 8: 14; Heb. 9: 23. It is therefore impossible to carry this work back to the crucifixion of Christ, which was even before he commenced his ministry in the heavenly sanctuary at all. Christ cannot therefore be the antitype of the scapegoat.

2: The scapegoat, after being loaded with sin, was sent away by the priest. He could not therefore be the priest himself. But in this dispensation Christ is priest; he cannot therefore be the antitypical scapegoat to be sent away by the priest. Christ cannot send away himself. The conclusion is hence inevitable that the scapegoat must be some being whom Christ, after placing upon him the sins borne from the sanctuary, shall send away into a land not inhabited.

3. The scapegoat was sent away from Israel into the uninhabited wilderness. If our Saviour is its antitype, he also must be sent away, not his body alone, as some suppose who refer it to his death, but his entire being (for the goat was sent away alive) *from*, not *to*, nor *into*, his people; neither into heaven; for that is not a wilderness, or land not inhabited. But instead of thus being sent away, Christ is to dwell in the midst of his people, the true Israel of faith, forevermore.

4. The scapegoat received and retained all the iniquities of the children of Israel; but when Christ appears the second time, he will be "*without sin.*"

5. It is impossible that two goats, one of which was chosen by the Lord, and is called the Lord's, while the other is not so called, but was left to perform an entirely different office,—it is impossible that these both should typify the same person. But the goat on which the Lord's lot fell, the blood of which was ministered in the sanctuary, did certainly typify Christ. Just as surely the scapegoat did not typify him.

It being thus proved by evidence which must be conclusive to every candid mind, that Christ cannot be the antitype of the Levitical scapegoat, the direct question, Who is the antitype of that goat? now presents itself for solution.

1. The definition of the word is sufficient to suggest an application. In the common acceptation of the word, the term "scapegoat" is applied to any miserable vagabond who has become obnoxious to the claims of justice; and while it is revolting to all our conceptions of the character and glory of Christ, to apply this term to him, it must strike every one as a very appropriate designation for a certain character whom the Scriptures style, the accuser, adversary, angel of the bottomless pit, Beelzebub, Belial, dragon, enemy, evil spirit, father of lies, murderer, prince of devils, serpent, tempter, seducer, etc.

2 We are not without direct evidence to the same purpose. The Hebrew word for scapegoat, as given in the margin of Lev. 16:8, is *Azazel*. On this verse, Jenks, in his Comprehensive Commentary, remarks: "Scapegoat. See different opinions in Bochart. Spencer, after the oldest opinion of the Hebrews and Christians, thinks *Azazel* is the name of the devil; and so Rosenmüller, whom see. The Syriac has, *Azzail*, the 'angel (strong one) who revolted.'" These authorities unmistakably point out Satan. Thus we have the definition of the Scripture term for scapegoat, in two ancient languages, with the oldest opinion of both Hebrews and Christians, in favor of the view that the scapegoat is a type of Satan.

3. Charles Beecher says:—

"What goes to confirm this is that the most ancient paraphrases and translations treat Azazel as a proper name. The Chaldee paraphrase, and the targums of Onkelos and Jonathan, would certainly have translated it if it was not a proper name, but they do not. The Septuagint, or oldest Greek version, renders it by ἀποπομπῆς (*apopompēs*), a word applied by the Greeks to a malign deity sometimes appeased by sacrifices. Another confirmation is found in the book of Enoch, where the name Azazel, evidently a corruption of Azazel, is given to one of the fallen angels, thus plainly showing what was the prevalent understanding of the Jews at that day.

"Still another evidence is found in the Arabic, where Azazel is employed as the name of the Evil Spirit. In addition to these we have the evidence of the Jewish work Zohar, and of the Cabalistic and Rabbinical writers. They tell us that the following proverb was current among the Jews: 'On the day of atonement, a gift to Sammael.' Hence Moses Gerundinensis feels called to say that it is not a sacrifice, but only done because commanded by God.

"Another step in the evidence is, when we find this same opinion passing from the Jewish to the early Christian church. Origen was the most learned of the Fathers, and on such a point as this, the meaning of a Hebrew word, his testimony is reliable. Says Origen: 'He who is called in the Septuagint ἀποπομπαῖος, and in the Hebrew Azazel, is no other than the devil.'

"In view then of the difficulties attending any other meaning, and the accumulated evidence in favor of this, Hengstenberg affirms with great confidence that Azazel cannot be anything else but another name for Satan."¹

On page 70, Mr Beecher further says: "The meaning of the term [scapegoat] viewed as a proper name, was stated, in 1677, by Spencer, Dean of Ely, to be powerful Apostate, or mighty Receder." Professor Bush is also quoted on page 72, as regarding Azazel as a proper name of Satan.

It is but just to Mr. Beecher to remark that while he thinks that Azazel is the name for Satan, he does not regard the goat as representing Satan, but looks upon the ceremony as performed in some sense in reference to Satan. This he thinks implied in the words engraved on the lots which the high priest drew for the goats on the day of atonement; one, La-Ychovah, for Jehovah, the other, La-Azazel, for Azazel, for the Devil; and he takes the transaction to signify that subjection of Christ to Satan which is implied in the sentence that the serpent should bruise the heel of the seed of the woman. But as this was done at the crucifixion, it can have no reference to the ceremony of the scapegoat, a ceremony not performed till the

¹ "Redeemer and Redeemed," pp. 67, 68.

work in the sanctuary is finished. And inasmuch as the goat upon which the lot fell for the Lord, typified Christ himself, so the goat upon which the lot fell for Azazel, would typify Azazel, or Satan himself.

Another reason for considering the scapegoat a type of Satan, is the very striking manner in which the ceremony of sending away the goat into the wilderness, harmonizes with the events to transpire in connection with the cleansing of the heavenly sanctuary, so far as revealed to us in the Scriptures of truth.

Thus in the type we see the following acts performed:

1. The sin of the transgressor is imparted to the victim.
2. That sin is borne by the priest in the blood of the offering into the sanctuary.
3. On the day of atonement, the priest, with the blood of the sin-offering for the people, removes all these sins from the sanctuary, and lays them upon the head of the scapegoat.
4. The goat is then sent away into a land not inhabited.

Answering to these several events in the type, we have in the antitype the following: 1. The great offering for the world was made on Calvary. 2. The sins of all those who avail themselves of the offer of Christ's blood by faith in him, are represented in that blood, with which he entered into the sanctuary on high (Heb. 9 : 12), and are through that transferred to that sanctuary. 3. After Christ, the minister of the true tabernacle (Heb. 8 : 2), has finished his ministration, and by the atonement has released the sins of his people from the sanctuary, he will lay them upon the head of their author, the antitypical scapegoat, the Devil. 4. The Devil will then be sent away, loaded with these sins, into a land not inhabited.

And we apprehend that we find a description of this latter event in plain terms in Rev. 20 : 1-3: "And I saw an angel come down from heaven, having the key of the

bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled."

This is just such a movement in reference to Satan as we might expect to occur on the supposition that he is the antitype of the ancient scapegoat. Looking upon him as such antitype, we watch for some transaction which will correspond to the sending away of the goat anciently, loaded with sins, into the waste wilderness.

And as we reach a point just subsequent to the cleansing of the heavenly sanctuary, when, in the order of the sanctuary work, the scapegoat should be sent away in antitype; lo, an angel comes down from heaven, lays hold upon Satan, binds him, and casts him into the bottomless pit for a thousand years. And as we look upon this scene, we can but involuntarily exclaim, Here is the sending away of the antitypical scapegoat.

With this view, we can show the relation of the scene described in Rev. 20:1-3, to other events, and give a reason why it occurs. Without this, it comes in abruptly; and who can tell why just this disposition, instead of some other, is at this time made of the Devil?

This scene occurs at just the right time to fulfil the antitype; for it is immediately after Christ has finished his work as priest. Secondly, the right agent is employed. The goat anciently was not led away by the high priest, but by the hand of another person. So here it is not Christ, our great High Priest, who casts Satan into the bottomless pit, but an angel; which admirably answers to the type. Thirdly, he is cast into the right place. Anciently, the goat was sent away into a waste wilderness, a

land not inhabited. The Devil is cast into the bottomless pit, corresponding most fittingly to the former, as we shall see.

This word (*ἄβυσσος*), "bottomless pit," signifies an "abyss, bottomless, deep, profound." It seems to be used to denote any place of darkness, desolation, and death. Thus, in Rev. 9 : 1, 2, it is applied to the barren wastes of the Arabian desert, and in Rom. 10 : 7, to the grave. In Gen. 1 : 2 the same word is rendered "deep" in the declaration, "and darkness was upon the face of the deep;" and here it must apply to the whole earth in its state of primeval chaos. And we have reason to believe that it means precisely this in Rev. 20 : 3, when it is made the dreary prison-house of Satan. At this time, let it be borne in mind, the earth is a vast charnel-house of desolation and death. The voice of God has shaken it to its foundations (Rev. 16 : 17, 18); the islands and mountains have been moved out of their places (Rev. 6 : 14); the great earthquake has leveled to the earth the mightiest works of man (Heb. 12 : 26, 27); the seven last plagues have left their withering and blasting footprints over all the fair face of nature (Revelation 16); the burning glory attending the coming of the Son of Man has borne its part in accomplishing the general desolation (2 Thess. 1 : 7, 8); the wicked have been given to the slaughter, and their putrefying flesh and bleaching bones lie unburied and unlamented from one end of the earth to the other. Jer. 25 : 32, 33. Thus is the earth made empty and waste, and turned upside down. Isa. 24 : 1. Thus is it brought back again to its original state of chaos; for Jeremiah, describing the scenes of the last days, says, "I beheld the earth, and, lo, it was *without form*, and *void*; and the heavens, and they had no light." Jer. 4 : 23-25. And what better term could be used to de-

scribe it rolling on in its disorganized condition of darkness and desolation for a thousand years, than the term "abyss" or "bottomless pit," which was used to describe it in the beginning?

Here is a desolate wilderness, or "land not inhabited," well befitting the great antitypical scapegoat. And what more fitting retribution could at this point overtake the author of all our woe, than that he should, through all these slow-circling thousand years, be confined amid the ruin which his own hands have directly and indirectly wrought, unable to flee from his habitation of woe, or to repair in the least degree its hideous wretchedness.

But it may be asked if Paul does not show by the expression that Christ "appeared to put away sin by the sacrifice of himself," that he did put it away upon the cross. The answer is that that must be understood only as making provision for the putting away of sin; for sins cannot be put away in advance, and millions of those who will be saved, were yet unborn when Christ suffered.

But what seems to some a still stronger objection to the view here advocated, that Satan is the antitype of the scapegoat, is urged from the expression used in reference to that goat in Lev. 16 : 10 : "But the goat on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness." How, it is asked, can the scapegoat be a type of Satan when an atonement was made with him? does Satan make the atonement? does he have any partnership in that work? — Assuredly not; and a careful reading of the passage will show that no such idea is presented in the text. It does not read that the goat should be presented alive before the Lord that *he* might make an atonement for the sins of the people, or to *assist* in making the atonement.

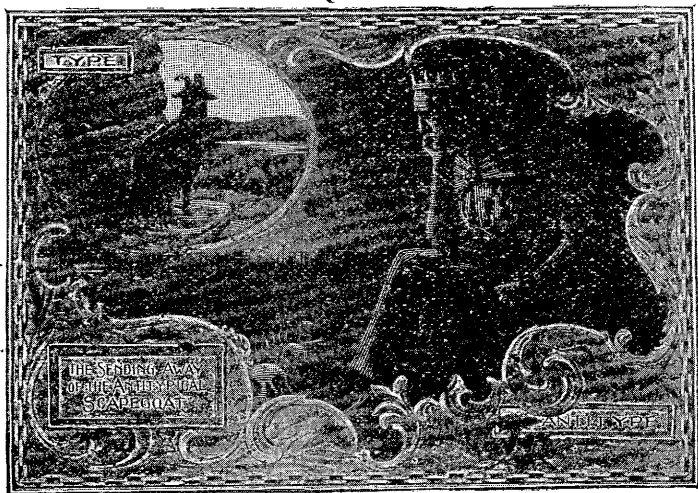
But the goat shall be "presented alive before the Lord," by whom?—By the priest. "To make an atonement *with* him." Who to make an atonement?—The priest. Then the atonement is all made by the *priest*. No one shares with him in this work. But in making the atonement, or in carrying out, or completing, the work of the atonement, the high priest has something to do with the scapegoat, and that is to heap upon him the foul load of the sins of the people, and send him away to the waste wilderness.

So, as the antitype, Satan has nothing to do of himself in making the atonement. He has no share in the work; but our High Priest has something to do *with* him in carrying out the result of his work, by making him bear away the sins which have been taken from the sanctuary, that he may perish with them, and thus a final disposition be made of both them and him. It will be seen that the atonement is all made, and every case decided before Satan comes into the program. And all that is then done with him, is to confine him in the bottomless pit for a thousand years; and when the judgment of the wicked is finished, that is, when the sentence to which each one is entitled, is decided, then to destroy him with the sins which belong to him, and sinners with the sins which belong to them, and so make an end of this great controversy. So far, therefore, as concerns the relation which Satan bears to the atonement, no objection exists to the view advocated in this work.

While Satan is passing his thousand years upon this desolate earth, bound, that is, restrained by the very circumstances of his position from carrying forward his nefarious work, the righteous being in heaven, and the wicked in their graves, and so all being beyond his power, the saints are accomplishing that work of judg-

ment which they perform in connection with Christ in heaven (1 Cor. 6 : 2; Rev. 20 : 4); that is, apportioning to the wicked the punishment due to each one, to be executed upon them at the end of the thousand years.

This work being accomplished, the thousand years expire, the wicked dead are raised, Satan is loosed, for he now has something to do, and he goes out to deceive those wicked multitudes that are brought out of their graves. Having gathered them around the holy city, which has then come down out of heaven, fire descends from God and devours them all, root and branch, Satan and all his followers. Here the wicked receive in their own persons the punishment due to their sins, while Satan suffers under the accumulated load of the sins of all the righteous, which, at the beginning of the thousand years, were laid upon him as the antitypical scapegoat.



CHAPTER XXXII.

The End of Sin.

THE division of the subject which now comes under consideration, is one of exceeding interest. The great burden of the penitent, reaching out for a Saviour, is, "Who shall deliver me from the body of this death?" And the great joy of the new convert is, "There is now no condemnation to them which are in Christ-Jesus." The question of becoming free from sin, and the process by which this is accomplished, has power to affect the heart of the awakened sinner, as no other question can.

With scarcely less interest we go forward to the final disposal of sin, when it shall be forever put away. We have now traced it, in the process by which the work of salvation is wrought for men, from the sinner to the sacrificial victim, from the victim to the sanctuary, from the sanctuary to the scapegoat, which in the antitype is Satan; and are held to the conclusion that sin, of which he is himself the author, comes to its end in his destruction.

A query sometimes arises at this point, relative to the punishment of sin in the person of Satan. If Satan is punished for the sins of the righteous, are not those sins, it is asked, punished twice, once in the person of Christ, who suffered for our sins, and again in the person of Satan, upon whom they are finally laid? The answer is that the sins of the *righteous* are no more punished twice than the sins of the *wicked*. Christ suffered for *all* alike,

just as much for those who will be finally lost, as for those who will be saved. But the lost will all be punished at last for their own sins.

The trouble arises from a misapprehension of the part Christ acts as our substitute. The idea seems to be generally entertained that Christ in his own person suffered all the punishment, that is, the bodily agony, due to the sins of all the saved, which they would themselves have endured had they been lost. This leaves those who believe in eternal misery to grapple with an insurmountable problem; and it leads to the most ultra Calvinism. The truth seems to be that Christ appeared before the law as an innocent victim to meet in behalf of others the sentence, "The soul that sinneth it shall die." The offering was voluntary, and therefore involved no injustice; it was from one of so exalted a position that God could accept it; and it was of such infinite value that the law could honorably relax its claims from all those who would accept of it, even if all the world should do so; for he was the Creator of the world and all therein. Col. 1: 16. But we have seen from the type that the removal of sin from the penitent did not cancel the sin itself, but only transferred it to some other party who was then held in place of the sinner. The forgiveness was relative, not absolute; that is, as related to the sinner, it was forgiven, but the sin itself was considered still in existence, to be disposed of in some other way. Christ has done for us in *fact* what the ancient offering did for the sinner in *figure*; that is, he has provided a means through which sin with its guilt may be removed from us and transferred to some other party. Thus we can be saved; but sin must meet its just desert in some other quarter.

Let us now consider where this desert, in the case of the sinner, would naturally fall. Sin did not have its

origin with mankind. They were not the original agents of this evil, but were seduced and led away under the power of temptation by another. And this we apprehend to be a fact which puts a great difference between the moral standing of men and that of Satan and his angels. With the one, sin had its origin; and an outbreak so unprovoked and causeless could have no forgiveness. It would not be safe to reinstate to favor those with whom such a course could originate. But with the other, with men, sin was an evil into which they were led by another party; hence their wrong could be condoned, and provision be made for their restoration.

The practise of sin may therefore be represented as a partnership business. Satan is the senior partner, the sinner the junior. The latter, having been seduced into that position, is allowed, under certain conditions, to leave the company and step out from under the obligations of the firm. Upon whom will these responsibilities then fall? — Upon the only remaining member of the firm, of course, the instigator of the whole evil business, the senior partner, Satan. If the sinner chooses to maintain the partnership in that illegitimate business, he can do so, and receive in his own person at last the punishment of his deeds. But it is in his power, if he so desires, to change his present relation to that commerce of hell, unite himself to Christ, and leave his former business with him who is the head of the firm, and primarily responsible for it all.

And this is what the Scriptural doctrine of the scape-goat teaches us will be done. The sinner goes free, and Satan receives the sins he has incited the sinner to commit, back upon his own head, to answer therefor in the settlement which he at last must meet.

Viewing in this light the work of Satan among mankind, it is evident that the matter has been so overruled that in seducing men to sin he has been playing a game, the effects of which recoil upon his own head, a game which in his own behalf is a most unfortunate and losing one. It would have been far better for him if he had never led men into sin. But having entered upon this work, we see that he has a personal motive of the most powerful kind to induce him to hold persons in sin to the last; for then they receive the punishment for their own sins which he otherwise must suffer. And every one who escapes from his power and secures salvation through Christ, adds an additional weight to his accumulating load of woe.

And it must strike every one as right and consistent that this should be so. The sinner has been seduced into sin, but he repents. Yet standing back of the scene, there is one who is the primary author and instigator of all, the inciting agent in every sinner's sinful deed; and when the transgressor awakes to the true nature of his course, and sees the enormity of his crimes, and wishes to return to allegiance to his Saviour, and put away his sins, what could be more fitting than that those sins should fall back upon the head of him who first gave birth to sin, and who has fostered the growth of every branch from that baleful root. In this, the decision of every right-minded intelligence must be, that God is just, and Satan receives no more than his due deserts.

Satan, having thus received the load of sins from which the righteous have become free, and being confined to this desolate earth, is reserved to the day of perdition. The thousand years at length expire, the lake of fire, prepared for the devil and his angels, appears. These

parties are cast therein, and all the wicked, those who are found in league with them, share the same fate. Then every sin ever committed is punished, and in the persons of the wicked, evil angels, and Satan, the whole abominable mass perishes forever.

And then is reached that point of transcendent interest when one of the most cheering prophecies in all the Bible can be fulfilled. For at this point, but not before, can that universal song of jubilee be raised to God, which the seer of Patmos foretold in these inspiring words: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Rev. 5:13. The quenchless flames of the fiery lake have then spent their force in consuming the rebel hosts. The earth is purified by the fervent heat. No sinner and no taint of sin is left. The new earth appears, to be the everlasting habitation of the just. 2 Peter 3:12, 13.

No room for Universalism here; for the wicked have all been destroyed. No place for an endless, burning hell, to mar the landscape of eternity, nor the agonizing wail of the unending, conscious misery of the greater part of the human family, to bring discord into the universal song of joy; for all who are found worthy at last to live, are those only who are in harmony with God's will, and are filled with sympathetic joy and praise.

CHAPTER XXXIII

The Subject Concluded.

BEFORE closing, a retrospective view of at least some portions of the subject passed over, may be profitable. Much space has been devoted to the subject of the sanctuary, because that is the place where Christ performs his mediatorial work, and in "looking unto Jesus," that necessarily comes into particular view, and demands careful study. The fault to be found with too many is, that in looking unto Jesus, while they think that they see Jesus, it is with a clouded, imperfect gaze; they do not see the place where he ministers, nor the nature of the service he performs, nor the *modus operandi* of his work, nor the philosophy, beauty, and impressiveness of his priesthood as set forth in the type, nor, above all, the chronology of his ministration, which unveils before our eyes such startling conclusions. How wonderfully cleared and re-focused would their vision become on these important points, if studied in the light of the sanctuary. A few questions and answers may therefore help to rivet this portion of the subject on the minds of some.

To the question, "The sanctuary—what is it?" the answer has been plainly found. It is not the earth, not the land of Palestine, not the church; but, as revealed to us in the Scriptures, it is, first, the dwelling which the Lord provided for himself here among men, in the tabernacle of Moses, and afterward in the temple of Jerusalem; and, secondly, it is the temple of God in heaven, his

dwelling-place on high, where Christ presents his intercessions for lost men. This was not made manifest while the first tabernacle was still standing. Heb. 9 : 8.

To the question, "When is it?" the answer has come. In all its most important aspects, it is now. Beginning with Moses, fifteen hundred years before Christ, it becomes an object of ever-increasing interest, till, as we reach our own generation, and the work connected with it is about to close, the issues there to be decided make it an all-important center of consideration and study.

To the question, "Where is it?" the answer is equally plain. During the typical dispensation, it was here upon earth; in the present antitypical dispensation, it is in heaven.

What are its uses? — It is the center around which all the worship of God revolves, and to which every act of devotion points. And why? — Because it is the habitation of God, and there in the most holy, he placed the transcript of his will, the ten commandments; and there on the mercy-seat, the cover of the ark, is the focal point in the work of redemption, where "mercy and truth meet together, and righteousness and peace kiss each other." Ps. 85 : 10. There reposes the law which shows transgression; and there is presented the blood which satisfies the law, and, so far as the sinner's record is concerned, blots out the sin.

What bearing does it have on the question of the law? — It shows its perpetuity and immutability beyond the possibility of any question. It reveals it to us as intimately connected with the gospel; for it reposes beneath the mercy-seat, where mercy for its violations is provided by the gospel. It reveals it as the foundation of God's throne, the very principles of his government, as over it were the cherubim and the Shekinah of God's presence.

What are its relations, and how extensive?—The previous chapters of this work have partially and imperfectly answered this question. It relates to everything in the plan of salvation, and has to do with every individual who comes within the range of Christ's redeeming work.

What prominence is given to it on the inspired pages of the book of God's revelation to men?—Great prominence. The word occurs one hundred and forty-four times, not merely as casual mentions, but often as the theme of the discourse itself.

What bearing has it upon the interpretation of the prophecies?—A bearing the most intimate. It shows that no prophetic period reaches to the coming of the Lord, but only to the comparatively short work called the "cleansing of the sanctuary," which just precedes that coming. It thus saves us from the folly of time-setting. It clears up the mystery and explains the disappointment in the past Advent movement. It was by mistaking the sanctuary to mean the earth, and supposing that the cleansing of the sanctuary meant the purifying of the earth by the flaming fire in which the Lord Jesus is to be revealed, that the coming of the Lord was vainly looked for at the end of the 2300 days in 1844. But the prophecy only said, "Then shall the sanctuary be cleansed," which is now seen to be the closing work of our High Priest in the temple above. It explains the parable of the wedding garment (Matt. 22:11-13), shows where that preliminary work of judgment comes in, which must precede the coming of Christ, and shows how and when that sentence which eternally fixes every man's condition, whether he be filthy or righteous, unjust or holy, can go forth before the Lord appears. Rev. 22:11.

How is its past history calculated to interest, or its present work to concern us?—Its past history interests

us because it is the text-book from which we learn the nature of the present work of our great High Priest above, and the manner of his ministration; and its present work concerns us, because in connection with the declaration of the prophecies concerning it, we learn more definitely than from any other source, our proximity to the end.

In what way are our dearest interests connected with it? — Our dearest interests are there because there is our only hope of life and salvation. There is to be found the only means that can cleanse our souls from guilt, and there the only Advocate who can plead our cause. If we accept his mediation on the free terms offered, our case will go well; if we reject it, all is lost. *The court is now in session! its sittings soon will close, and its eternal decisions be rendered!*

These are the claims it now has upon our attention, the strongest and most urgent that can ever be brought to bear upon the hearts of thoughtful men.

All through its history are epochs of interest. It was a point of great interest when the tabernacle was first erected in this world of ours, and an outward symbol of the work of salvation was given to men.

It was a point of interest when the tabernacle gave place to the larger and more glorious structure of the temple, and when in the dedication of that temple the most imposing religious ceremony was performed which the world has ever witnessed.

It was a point of still greater interest when the typical dispensation closed, and a transfer was made from the sanctuary below to the sanctuary on high. Henceforward we come directly to Jesus, the mediator of the new covenant, and turn our attention to Jerusalem above. Heb. 12:22-24.

A point of still deeper interest to us was reached when at the end of the 2300 days in 1844 the time came for the cleansing of the sanctuary, and the ministration was moved from the holy into the most holy place. Then the temple of God was opened in heaven. Then the scene took place described in Dan. 7: 9, 10, 13, 14. Then the seventh trumpet began to sound. Rev. 10: 7. Then was discerned, by faith, the ark of God's testament there. Rev. 11: 19. Then the position of the moral law was seen, enthroned in the very presence of Jehovah, immutable, eternal. Then was discovered the connection between this subject and the seal of the living God, the sealing work, the last message of mercy, and the closing up of the great Advent movement of the present generation. Then the mystery of God began to be finished, the atonement to be made, and the sanctuary to be cleansed. Then the foretold judgment hour began, and the church entered upon the great Sabbath reform. With this subject all portions of the messages of Rev. 14: 6-12 are connected; this is the grand center and citadel of what can now be denominated, "The present truth."

Then it was seen that the time of probation could last but a little longer; for the final work in the sanctuary must be brief. Should it be otherwise, it would destroy the type; and show in the plan and work of God a want of consistency and harmony, which we know does not exist. And already for over half a century this work of examining the records of the lives of those who come into this portion of the judgment, has been going forward. The natural order would be, and doubtless is, as follows: beginning with the human family at the opening of the world's history, the examination passes down through successive generations, in consecutive order, till at length

the cases of the last generation, the living, are reached, who come latest into this investigative judgment, and the work closes. And what generation has the work now reached? Has it come down to the age of Noah? of Abraham? of Job? of Moses? of Daniel? Has it reached the age of the apostles and the early Christians? Are their cases now in review before the great tribunal above? Has it come down to the setting up of the papacy, to the Dark Ages, when the Waldenses and other few faithful witnesses in obscurity and concealment kept the light of God's truth alive in the world? Has it come down to the great Reformation, to the times of Luther? of the Wesleys? We know not. We know only that while the world is flattering itself with the cry of "peace and safety," or is swallowed up in the mad rush of strife, or the race for wealth or pleasure, it is passing down with swift but silent tread, somewhere through these generations, and rapidly approaching the living. Then our cases will come up for decision, and our destiny be decided forever. And what is our attitude? are we waiting, watching, preparing?

But with considerations of such thrilling interest, even, as these, our view of this subject does not end. We go forward a little in the future, and behold the sins of all the righteous loaded upon the head of the antitypical scapegoat, to be put away forever. We see that scapegoat, Satan, bound, and the saints forever free from his power. This is a point of transcendent interest to all the righteous. Then we take our first drafts from the cup of immortality. Our sins are borne away. They come up to trouble us no more. We cannot recall them; and even God says that he will forget them. Heb. 8:12. He who instigated them will then have received them back again. Here the serpent's head is effectually bruised by

the seed of the woman. Gen. 3 : 15. Here the strong man-armed (Satan), who has been shutting up even the followers of Christ in his prison-house, the grave, for six thousand years, will be bound by a stronger than he (Christ), and his house be spoiled of its precious treasures. Luke 11 : 21, 22. Then will the tares have been bound in bundles for the burning, and the wheat have been gathered into the heavenly garner. Matt. 13 : 30. Then our High Priest will have come forth from the sanctuary to pronounce the everlasting blessing upon his waiting people. Then we shall have come, not by faith merely, as we do now, but in deed and in truth, unto Mount Zion, and the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. Heb. 12 : 22-24. Then will the redeemed, placing the foot of triumph upon the world, the flesh, and the Devil, raise their glad voices in the song of Moses and the Lamb. Rev. 15 : 3. Glorious and longed-for day! The Lord hasten it in his time.

One more scene remains : the kindling of those final fires prepared for the Devil and his angels (Matt. 25 : 41) at the end of the thousand years. Rev. 20 : 7-11. Here is also the perdition of ungodly men. 2 Peter 3 : 7. And here all the agents of evil, root and branch, Satan and all his followers, be they angels or men, are destroyed from the universe of God. Mal. 4 : 1. The deepest taint of the curse is burned out of the earth; the last vestige of disgrace is removed; and from the ashes of the old system, by a new act of God's creative energy, who says, "Behold, I make all things new," there spring forth a new heavens and new earth, to be the fitting abode of the redeemed forever. 2 Peter 3 : 13; Rev. 21 : 5. And of Satan's original rebellion, then nothing remains but the great and solemn lesson of sin and its fear-

ful results, which will ever tend to confirm in uprightness and holiness all the happy intelligences which then remain in all the then happy universe.

Thus triumphantly for God's name and glory does his controversy with sin and sinners end. Here are finished the results of all Christ's work as connected with the sanctuary. Redemption is successfully completed. The original purpose in regard to this world, that it should be the beauteous abode of holy beings, is carried out. Isa. 45:18. The requisite number to people it is secured, and the earth is renewed to be their eternal abode. Here the righteous are called to inherit the kingdom prepared for them from the foundation of the world. Such are some of the wonderful scenes that are presented to our view, while "looking unto Jesus;" for he is the sun and center of them all. In "looking unto Jesus," here we are blessed and comforted, sustained and guided in our pilgrimage journey; but in the bright immortal world to come, the land that has seemed so far off, he will still be the center of attraction; for there we "shall see the King in his beauty." Isa. 33:17.

And from this high of ineffable bliss, in rapturous unison with God, and Christ, and angels, and the hosts of the redeemed, away through the ever-revolving cycles of eternity, there will open before us boundless vistas of

Everlasting Life and Eternal Glory.

INDEX TO TEXTS REFERRED TO.

GENESIS.		JOSHUA.	
	PAGE.		PAGE.
1:3.....	13	1:3-7.....	55
3:4, 5.....	31	21:44, 45.....	55
3:15.....	44		
4:3-9.....	53	1 SAMUEL.	
Chapters 25-31.....	61	6:19.....	81
EXODUS.		2 SAMUEL.	
32:34.....	44	11:11.....	66
13:21.....	44		
24:8.....	47	1 KINGS.	
19:5, 6.....	54	8:10, 11.....	69
33:14.....	55	14:25, 26.....	70
23:27.....	55	17:18-23.....	79
15:2, 17.....	59		
40:34.....	64	2 KINGS.	
34:1.....	81	21:4-7.....	71
32:16.....	81	22:4-6.....	71
29:38-43.....	88	12:4, 5.....	71
29:42, 43.....	93	18:4-16.....	71
25:8, 9.....	112		
26:30.....	112	1 CHRONICLES.	
27:8.....	112	22:19.....	67
28:1.....	115	28:10.....	67
12:6.....	214		
40:34, 35.....	253	2 CHRONICLES.	
		4:7, 8.....	68
LEVITICUS.		12:9.....	70
26:34, 35.....	78	28:21, 22.....	71
17:11.....	90	33:11, 14-16.....	71
23:27, 29.....	91	35:3.....	71
16:2.....	92	36:16.....	72
Chapter 16.....	93, 94, 95	36:6, 7.....	73
6:30.....	141	36:21.....	78
23:5.....	214	35:3.....	81
NUMBERS.		EZRA.	
9:15-23.....	64	5:13-15.....	79
28:29.....	88	6:17, 21.....	79
28:16-31.....	219	5:1; 6:14.....	79
		8:35.....	79
DEUTERONOMY.		10:1.....	79
18:15.....	44	3:10-13.....	79
11:25.....	55	1:8-11.....	80
10:1-4.....	81	4:6, 7.....	183
		6:14.....	185
		7:8.....	196

NEHEMIAH.

9:12-25, 31.....	32
Chapter 2.....	179

JOB.

38:4-7.....	14
38:22, 23.....	255

PSALMS.

139:7.....	10
33:6-9.....	14
110:1.....	42
2:8.....	42
89:3.....	47
78:54, 69.....	60
80:1.....	63
11:4.....	116
106:24.....	159

ISAIAH.

53:10.....	22
Chapter 53.....	28
14:13, 14.....	32
53:6.....	38
55:3.....	48
58:11.....	49
60:17-19.....	77
33:17.....	280
45:18.....	280

JEREMIAH.

7:12-14.....	72
25:11, 12.....	73
6:15.....	75
17:24-27.....	84
25:30.....	116

EZEKIEL.

18:20.....	19
23:38, 39.....	72
24:12.....	72
11:16.....	74
43:11.....	75
44:9.....	76
44:22, 23.....	76
Chapter 46.....	76
45:21-25.....	76
46:9, 11, 17.....	76
40:46.....	76
44:15.....	76
46:1-8.....	77
45:9.....	77
46:16-18.....	78
44:22-27.....	78
18:26.....	124

DANIEL.

7:14.....	42
2:44.....	43
7:27.....	43
9:25.....	44
9:17.....	74
9:27.....	77
7:13.....	136
8:13, 14.....	149
8:15-19.....	152
8:21, 22.....	153
12:4.....	167
9:25.....	189
11:35.....	199
12:12.....	199
7:9, 10.....	224

HABAKKUK.

2:20.....	116
-----------	-----

ZEPHANIAH.

3:4.....	72
----------	----

HAGGAI.

2:7.....	80
----------	----

ZECHARIAH.

6:13.....	47
2:13.....	116
7:14.....	159

MALACHI.

4:1.....	279
----------	-----

2 MACCABEES.

2:4-7.....	81
------------	----

MATTHEW.

11:28-30.....	9
13:41-43.....	42
25:34.....	43
5:31.....	76
23:38.....	84
26:64.....	121
27:45.....	191
13:16, 17.....	199
21:4-9.....	201
18:21-35.....	242
22:11-13.....	275
13:30.....	279
25:41.....	279

MARK.

2:27.....	14
14:62.....	122
1:14, 15.....	189

LUKE.	
2:10, 11.....	26
19:27.....	43
1:32, 33.....	43
20:35, 36.....	78
19:41-44.....	85
4:18.....	189
11:21, 22.....	279

JOHN.	
15:1-6.....	9
1:1, 14.....	10
3:16.....	10
8:42.....	10
17:5, 24.....	13
1:3.....	13
1:29.....	38
14:3.....	43
6:39, 40.....	47
1:12.....	49
6:39, 40.....	49
2:20.....	83
2:13.....	190
5:1.....	190
6:4.....	190
13:1.....	190

ACTS.	
20:8.....	42
3:19-21.....	46
7:38.....	55
10:11-16.....	76
26:7.....	79
7:44.....	112
7:55, 56.....	121
20:21.....	144
10:38.....	189
4:17.....	189
15:44.....	222
3:19.....	240
2:39.....	240
13:34.....	48

ROMANS.	
6:23.....	19
8:3, 4.....	23
3:31.....	40
4:15.....	41
Chapter 14.....	76
16:25, 26.....	233
5:11.....	240

1 CORINTHIANS.	
15:51, 52.....	43
5:7, 8.....	218

15:42-52.....	221
6:2.....	267

2 CORINTHIANS.	
5:1.....	22
5:20, 21.....	37
3:7-11.....	99

GALATIANS.	
3:16.....	44
4:28.....	44
5:2.....	76
6:12.....	76
1:11, 12.....	233

EPHESIANS.	
1:20, 21.....	42
2:14, 15.....	77
3:3-6.....	232
3:9.....	233

PHILIPPIANS.	
2:5-8.....	10, 23

COLOSSIANS.	
1:15-17.....	12
2:14-17.....	76
1:25-27.....	233

1 TIMOTHY.	
3:16.....	24

HEBREWS.	
12:2, 3.....	9
2:9.....	9
3:1.....	9
10:29.....	9
1:2, 3.....	12
7:27.....	22
2:16.....	23
2:9, 14, 15.....	23
2:11.....	28
4:15.....	28
2:18.....	28
12:4.....	28
2:17.....	29
8:1, 2.....	42
7:25.....	42
10:12, 13.....	42
12:2.....	44
9:17-20.....	47
9:16, 17.....	48
13:20, 21.....	48
11:4.....	53
9:1-5.....	58
9:7.....	63

9:9-14.....	76	1:11, 12.....	25
10:1-14.....	76	3:19, 20.....	44
5:6.....	76	1:20.....	50
10:3.....	92		
10:4.....	97	2 PETER.	
9:11.....	112	3:7.....	279
9:8, 9, 24.....	112		
8:4, 5.....	114	1 JOHN.	
7:12-15.....	115	3:4.....	19
8:4.....	115	3:12.....	54
9:11, 12.....	115	2:1, 2.....	77
10:19.....	116		
9:11-14, 26.....	118	REVELATION.	
10:10, 12, 14.....	118	3:21.....	9
8:3.....	119	3:14.....	12
8:5, 6.....	119	20:4.....	43
10:19, 20.....	121	13:8.....	49
6:19, 20.....	121	11:19.....	116
5:6.....	139	4:5.....	116
7:11, 23, 24.....	139	8:3.....	117
9:14, 15.....	140	9:5, 15.....	167
13:11, 12.....	142	14:6-12.....	200
2:3.....	191	10:6.....	200
8:12.....	278	10:7.....	232
12:22-24.....	279	10:6, 11.....	235
		22:11, 12.....	249
1 PETER.		6:14-17.....	255
2:24.....	38	15:3.....	279
2:20-22.....	29	20:7-11.....	279

GENERAL INDEX.

- A divine sacrifice necessary, 18.
A question that cannot be settled, till it is settled right, 27.
A picture of the divine heart, 36.
A great problem solved, 40.
Abel's sacrifice, better than Cain's ; why ? 53.
Arch of Titus, note, 62.
A conditional prophecy, and conditional sanctuary, 74.
"All Israel" in Judea, after captivity, 79.
Ark, what became of it ? 80.
Atonement, how performed, 93-95 ; not made on the cross, 236, 239 ;
not made by Satan, 266.
Arbela, battle of, 153.
Alexander, death of, 153.
A day for a year, 163.
Artaxerxes Longimanus, decree of 184 ; date of, 186.
An illustration, 210.
A work of judgment, 220.
Ark seen in heaven, 227.
Azazel, who ? 260.
Behold the Lamb of God, 7.
Between the Cherubim, 131.
Baptism, its object, 240.
Christ, the grand center, 8 ; as creator, 10, 12 ; was God, 12 ; not a
created being, 12 ; his Spirit (Gen. 1 : 2) moved upon the face of
the waters, 13 ; God speaks through him, 14 ; author of the Sab-
bath, 14 ; spoke the law, 14 ; the "beginner" not "beginning"
of the creation, 12, 16 ; his original glory, 17.
Contrasts in Christ's condition before and during his incarna-
tion, 23.
Christ a complete sacrifice, 23, 24.
Christ, the world's puzzling problem, 26.
Cause of Satan's fall, 32.
Col. 1 : 20 explained, 34.
Colloquy between mercy and law, 39.

- Christ on cross, a sacrifice, not a priest, 38.
- Christ, the theme of the Bible, 44.
- Covenant, the everlasting, 47.
- Close of first covenant, 83.
- Christ ministers in two apartments, 122.
- Christ, priesthood of, 137.
- Cyrus, decree of, 181.
- Christ's ministry, length of, 190.
- Crucifixion, date of, 191.
- Canaan not sanctuary, 205.
- Church not sanctuary, 206.
- Court, the final, now in session, 276.
- Duty to look to Jesus, 8.
- Divine marvel, the, 18.
- Death, the penalty for sin, 19.
- Date of Tabernacle, 64.
- "Daily," Dan. 8:13, meaning of, 160.
- Daniel 8 explained by Daniel 9, 168.
- "Determined," means "cut off," 173.
- Darius, decree of, 183.
- Darkness at crucifixion, 192.
- Diagram of 2300 days, 197.
- Definite day, why set for the Lord to come? 214.
- Effect of Christ's work, 34.
- Ezekiel's conditional sanctuary, 78.
- End of seventy weeks marked, 193.
- Earth not sanctuary, 203.
- Form of a servant (Phil. 2:5-8), what? 11.
- Father and Son, only, not created, 13.
- Forgiveness no concession to sin, 21.
- Foreordination, what, 49.
- First Peter 1:20 explained, 50.
- Forgiveness, doctrine of, 241; an illustration of, 242.
- Great object lesson, the, 19.
- God's throne clear, 29.
- God's ways just and true, 31.
- God's foreknowledge, 49-51.
- Guilt transferred to offering, 89.
- God's throne awful with life, 132-135.
- Goat symbol explained, 153.
- Herod's temple, 83.
- Heavenly sanctuary to be cleansed, 145.

- How Christ could pay man's penalty, 20.
- Heb. 9:22 explained by Lev. 17:11, 14, 20.
- Law spoken by Christ, 14.
- Law and atonement consistent, 21.
- Law can be kept, 30.
- Lesson of temptation in Eden, 31.
- Law established by faith, how, 40, 41.
- Last appearance of sanctuary on earth, 78.
- Little horn of Daniel 8 explained, 154; not Antiochus Epiphanes 155; but a symbol of Rome, 156.
- Mind, the, which was in Christ, 10.
- Morning stars, song of, 14.
- Mary, why chosen, 25.
- Mistake explained, 202.
- "Mystery of God," what, 232.
- New channels for God's love, 18.
- Nebuchadnezzar takes Jerusalem, 73.
- No "lost tribes," 79.
- Object of the sanctuary, 56, 57.
- Offerings, different kinds of, 86, 87.
- Opening of the temple, 226.
- Pilate's profound question, 27.
- Ptolemy, canon of, 187.
- Probation, close of, 244.
- Plagues, seven last, 251.
- Pit, bottomless, what? 264.
- Remedy for the world's evil, 7.
- "Robbery" (in Phil. 2:5-8) meaning of, 11.
- Rev. 3:14 explained, 12.
- Relation between God and Christ, 16.
- "Remission," meaning of, 19.
- Ram symbol explained, 152.
- Reading, "2300," defended, 164.
- Rom. 5:11 explained, 240.
- Sin, deadening power of, 8.
- "Sanctify" meaning of, 14.
- Shedding of blood necessary to remission, 19.
- Satan surprised, 33.
- Sacrifices perverted by man, 52.
- Sanctuary, the, 56; definition of term, 60; described, 61, 62; forsaken, 72.
- Shiloh and the temple, 72.

- Shishak captures Jerusalem, 70.
Second capture of Jerusalem by Nebuchadnezzar, 73.
Sanctuary, cleansing of, what, 91.
Sin an entity, to be disposed of by itself, 97.
Sanctuary of new covenant, 108.
Seventy weeks applied, 177.
Seventh Trumpet, commencement of, 234.
Scapegoat, the, who? 257; type fulfilled, 262.
Sin, end of, 268.
Second temple finished under Darius Hystaspes, 79; things lacking in, 80.
Symbolism of the sanctuary and its services, 99-107.
Types and shadows introduced, 52.
Tabernacle called sanctuary fifty-six times, 65.
Temple, the, 65; built after a pattern, 66; called sanctuary, 67; date of dedication, 70; destroyed, 70.
Tarentius Rufus plows up temple site, 85.
Titus takes Jerusalem, 85.
Typical system, why maintained, 97.
Third capture of Jerusalem by Nebuchadnezzar, 73.
Tiberius, reign of, 190.
Time no longer, 235.
Urim and Thummim, what, 82.
Universalism shut out, 272.
Who is sufficient to remove the world's burden of guilt? 8.
Why Christ humbled himself, 22, 23.
Which side are you on? 36.
World's grandest religious service, 69.
Within the veil, meaning of, 126-131.

